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INTRODUCTORY EXERCISES

ON THE

GREEK LANGUAGE.

FOR THE USE OF JUNIOR STUDENTS AT SCHOOLS AND
UNIVERSITIES.

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PREFACE.

THE following Introductory Exercises on the Greek Language are, in a great measure, an Abridgment of the Author's larger Work, which has now been for a number of years before the public. Two considerations induced him to undertake the present publication; the one, to supply those who are just entering upon the study of the Language with a Manual, more simple in its form and less encumbered with observations, than the Exercises usually put into their hands; and the other, of no less importance in the present day when elementary books are multiplied to an enormous extent, that a work, necessary for acquiring an accurate knowledge of the Language, might be obtained at a price burdensome to none.

It was the purpose of the Author in framing this Work to adapt it as nearly as possible to the Grammars generally in use in this country. In teaching the Exercises his own plan has been, and he hopes he will not be deemed presumptuous in recommending it to others, to put them into the hands of his Students as soon as they have mastered the substantives and ad-

jectives in the Grammar, and to follow their progress through the other parts of the elements. The examples for illustrating the verb will be found more numerous than in most works of the kind, because the Author thinks that, without a thorough acquaintance with all its tenses and inflections, no real progress can be made in acquiring a knowledge of the Language.—The most important of the Rules of Syntax have been retained, and also the more simple examples under each. No examples in English have been given under any of them, as the Author is convinced that they could not be made out with any degree of accuracy by Students at so early a stage of their progress. He has, however, added a few at the end of the work to illustrate some of the more common and important idioms to be found in every classical writer. It is at present his intention when a new edition shall be required of the larger work, adapted to more advanced Students, to add a considerable number of examples in English to be turned both into Greek prose, and more particularly into the different kinds of verse chiefly used by the Greek poets. He has it in view also to extend the observations on the idioms, and particularly the prepositions and conjunctions, being convinced that in a philological point of view they are as yet but imperfectly understood by the generality of Greek Scholars.

COLLEGE OF EDINBURGH, }
1st October 1829. }

KEY TO THE ABBREVIATED SIGNS.

1. 1st Declension.

2. 2d Declension.

3. 3d Declension.

{ s singular.
 { du dual.
 { pl plural.

{ m masculine.
 { f feminine.
 { n neuter.

{ no nominative.
 { g genitive.
 { d dative.
 { ac accusative.
 { v vocative.

{ po positive.
 { c comparative.
 { sup superlative.

{ a active voice.
 { mi middle voice.
 { pas passive voice.

{ pr present.
 { im imperfect.
 { 1 f first future.
 { 2 f second future.
 { 1 a first aorist.
 { 2 a second aorist.
 { p perfect.
 { plu pluperfect.

{ in indicative.
 { su subjunctive.
 { op optative.
 { imp imperative.
 { inf infinitive.
 { pa participle.

Att. Attic.

Ion. Ionic.

Dor. Doric.

Æol. Æolic.

N. B. English words in *Italics*, or included within brackets, have no corresponding words in the original.

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EXERCISES

ON THE

CONCORD OF ADJECTIVES WITH SUBSTANTIVES.

ADJECTIVES AND SUBSTANTIVES.

Terminations *ος, η, ον* ; *ος* pure and *ρος*.*

A handsome youth.	νεανίας ¹ καλός. ^{ac}
Immense wealth.	ἄφθονος χρημα. ^{3 pl}
Narrow roads.	στενός ὁδός. ^{2 f pl}
A hostile town.	πολεμικός πόλις. ^{3 f ac}
Powerful nations.	ἔθνος ³ ἰσχυρός.
The right hand.	δεξιός χειρ. ^{3 f ac}
Ruinous schemes.	ὀλοός βουλή. ^{1 ac}
Cruel chains.	†δεσμός ² ἀργαλέος.
O unfortunate Adonis.	Ἀδωνίς ³ δυσποτμός.
To a worthy man.	ἀνθρῶπος ² ἀξίος.
An unhappy woman.	ἄθλιος γυνή. ^{3 ac}
The road must be taken.	ὁ ὁδός ^f πορευτέος.

Termination *ος* declined in the Attic form.—

Gram. p. 24.

Uncultivated land.	ἀργός γῆ. ^{1 ac}
To the newly married wife.	ὁ νεογάμος γυνή. ³
Cities overturned.	πόλις ³ ἀναστατός.
Inglorious security.	ἀσφαλεία ¹ ἀδόξος.

* See Moor's Grammar, p. 23, 24.

† See Moor's Grammar, p. 6, at the bottom.

The beautiful rosy-fingered morning.	καλὸς ῥοδοδάκτυλος ἥως. ^{3 f ac}
That the lady was not ungrateful.	οὐκ ἀχαριστος ἡ γυνή. ^{3 ac}
A counterbalancing alliance.	συμμαχία. ¹ ἀντιῤῥόπος. ^{ac}
With false locks.	προσθετος κομη. ¹
To unwarlike hands.	ἀπόλεμος χεῖρ. ^f

Terminations ας, αῖνα, αν.—εις, εσσα, εν.—υς, εια, υ.

—Gram. p. 25.

Through the dark night.	δια νυξ ³ μελας. ^{ac}
Black garments.	μελας ἱματιον. ²
Of the bloody war.	αἱματοεῖς πολέμος. ²
Winged words.	πτεροεῖς ἔπος. ³
Deliberate speeches.	βραδύς μυθος. ²
In a short time.	βραχύς δε χρόνος. ²
Furious war.	πολέμος ² θρασυς. ^{ac}
Sweet song.	ἡδύς ἀοιδή. ^{1 ac}
Sharp cliffs.	παγός ² ὄξυς.
Many and precious gifts.	ὄρων ² πολὺς τε καὶ χαριεῖς.
Harsh masters.	βαρὺς δεσπότης. ^{1 ac}

The Common Gender in ων, ην, ης ;—ων, mas. and fem. ον, neut.—ην, mas. and fem. or εῖνα, fem. εν, neut.—ης, mas. and fem. ες, neut.—ις and υς, with the compounds of πους, pes.—Gram. pp. 27, 28.

Your son unhurt.	παις ³ τε σος ἀπημυν. ^{ac}
Into many families and flourishing states.	πολὺς δ' εἰς οἶκος ¹ καὶ πολλὰς ³ εὐδαιμων. ^{ac}
O unhappy man.	ὦ τλημων ἀνηρ. ³
To aged fathers.	γερῶν πατήρ. ^d

To their happy lives.	βίος ^{2 3} αὐτῶν εὐδαιμων.
Tender flowers.	τερενὴν ἀνθος. ³
The propitious and kind gods.	θεός ² ἰλεως * τε καὶ εὐμενής.
The experiment is dangerous.	οὐκ ἀσφαλής ἡ πείρα. ¹
To an unhappy woman, a slave.	γυνή ³ δυστυχῆς, δούλη.
Relentless to enemies, and gentle to friends.	βαρὺς ^{ac f} ἐχθρός, καὶ φίλος εὐμενής.
The order unimpaired and unfading.	ἡ τάξις ³ ἀτρίψεως καὶ ἀγήρατος. ^{ac}
Of swift steeds.	ῥαπτοὺς ἵππους. ²
In a disagreeable misfortune.	ἀχαρὶς συμφορᾶ. ¹
The brazen-greaved Greeks.	χαλκοκνημῖς† Ἀχαιοί. ²
And the powerful ruler of the trident, the fierce shaker of the earth, and the briny deep.	ὁ τε ^{ac} μεγασθενής τριαινα ¹ ταμίας, ¹ γῆ τε καὶ ἁλμυρός θαλάσσης ἀγρίος μοχλευτής. ¹

ADJECTIVES WANTING THE NEUTER GENDER.

The Terminations *ης* and *ας* declined like Masculine Nouns of the First Declension.

Insolent men.	ἀνθρῶπος ² ὑβριστής. ^{ac}
The hundred-handed Briareus.	Βριαρέως ‡ ἑκατογχείρ. ^{ac}
Unfading thanks.	χαρὶς ^{3 ac} ἀγήρας.

* Declined in the Attic manner.

† The genitive has the penult long.

‡ Declined in the Attic manner.—g. Βριαρεῶ, d. Βριαρεῶ, ac. Βριαρεῶν.

An active general.	ἐργατης στρατηγος. ^{2 ac}
And most of them wounded.	και τραυματιας ¹ ὁ πολυς.
Beautiful-maned horses.	καλλιθριξ * ιππος. ²
The sable deep.	οἶνοψ ποντος. ^{2 ac}
A general both a thief and robber.	στρατηγος ^{2 ac} και κλεπτης ¹ και ἀρπαξ. ³

IRREGULAR ADJECTIVES, INCLUDING PARTICIPLES.

The ranks intent upon.	ἡ ταξις ³ μελεταουσα. ^{ac}
They two being alarmed and reverencing.	ὁ μεν ταρσεσας και αἰδομενος.
All engaging.	πας ^{ao f} δεξιος.
They two being young.	νεος ὦν αὐτος.
Those that betrayed the city.	ὁ παραδους † ^{ac} ἡ πολις. ³
Soldiers to do this.	ὁ τουτο ποιησων στρατιωτης. ^{1 ac}
Willing rather than unwilling.	ἐκων μαλλον ἢ ἀκων. ^{ac ph}
The women laughing.	ἡ γυνη ³ γελαα.
They came to assist.	ἦκον βοηθεω.
They two in the bloom of youth.	ὁ μεν ἡεσας. par I aor
Every man such as ; every woman, &c.	πας ὅσος, &c.

COMPARATIVE AND SUPERLATIVE DEGREES.

See Gram. pp. 30—32.

But the way is far more simple and direct with us.	ἀλλα πολυ ἀπλος και εὐθυς παρ' ἡμιν ἡ ὁδος. ²
More persuasive arguments.	πειστικος λογος. ^{2 ac}
In his mind most humane; and most studious, and most ambitious.	ψυχην δε φιλανθρωπος και φιλομαθης και φιλοτιμος.
Happier men.	εὐδαιμων ἀνθρωπος.

* Gen. καλλιτριχης.

† Gen. παραδοντας.

Swifter horses.	ἵππος ² ταχὺς.
A most wretched course.	τλημῶν ὁδός. ²
Greater hopes.	μεγας ἐλπίς. ³
The greatest labour.	ἐργον ² πολὺς.
Most venerable Æther.	Αἰθήρ ³ σεμνός. ^{ac}
What remain are still far more numerous and illus- trious.	πολὺ ὃ ἐτι πολὺς καὶ καλὸς τὰ ὑπολειπομένα.
These things are better.	ἀγαθὸς ἐστὶ ταῦτα.
Bowmen and targeteers not fewer.	τοξότης ¹ δὲ καὶ πελταστής ¹ οὐ μικρός ^{ac} (ἥσων).
O most wise spectators.	ὦ σοφὸς θεατῆς. ¹
More compliant and much more humble.	ῥαδὶός καὶ πολὺ ταπεινός. ^d
For the life of such <i>men</i> is most renowned.	ὁ γὰρ τοιοῦτος εὐκλεῆς βίος. ²

PRONOUNS SUBSTANTIVE, ADJECTIVE, POS- SESSIVE, RECIPROCAL, &c.

See Gram. pp. 35—37.

To us two still alive.	ἐγὼ ἐτι ζαῖουσα.
But you having neglected (them) and become wick- ed.	ἀμελήσας δὲ σὺ ^{ac pl} καὶ κακισ- θεὶς.
To you being wise.	σὺ ^{pl} ὁ σοφός.
Whatever soldiers.	ὅστις στρατιωτῆς. ¹
These are the things which you know.	οὗτος ἐστὶν ὃς σὺ ἐπίστασαι.
Respecting this vision.	πρὸς ἣ ὄψις ³ οὗτος. ^{ac}
Our far-famed father.	μεγαλάνυμος ἐγὼ * πατήρ. ^{ac}

* The substantive pronoun, if used, in the genitive, the possessive, in the accusative.

The amount of your own force.	ἡ δυναμις ³ ἡ σος πληθος. ³
To show himself obedient to his officers.	ἑαυτον παρεχειν εὐπειθης ὁ ἀρχων. ³
Respecting their own affairs.	περι ὁ ἑαυτου πραγμα. ³ B
Whatever benefactress.	ὅστις εὐεργετις. ³ ac
All these.	ἐκείνος πας.
You have bodies not inferior to us, it becomes you to have minds also not worse than we.	το σωμα ³ γε ἐγω ^B οὐδεν κακος ἐχετε, ψυχη τε οὐδεν κακος συ ^d προσηκει ἐγω ^B εἶχειν.
Which gives every thing of the vanquished to the victors.	ὁ πας το ὁ μικρος ^c ὁ ἀγαθος ^c δωρεται.

SUMMARY OF THE PREPOSITIONS AND THE CASES THEY GOVERN.

FOUR govern the *Genitive*, viz. *Αντι*, *Απο*, *Εκ*, or *Εξ*, and *Προ*.

<i>Αντι</i> , commonly signifies	<i>Instead of, for.</i>
<i>Απο</i> , _____	<i>From.</i>
<i>Εκ</i> , _____	<i>Out of.</i>
<i>Προ</i> , _____	<i>Before.</i>

Two govern the *Dative* only, viz. *Εν* and *Συν*.

<i>Εν</i> , commonly signifies	<i>In.</i>
<i>Συν</i> , _____	<i>With.</i>

Two govern the *Accusative* only, viz. *Εἰς* and *Ανα*.

<i>Εἰς</i> commonly signifies	<i>To, into.</i>
<i>Ανα</i> , —————	<i>Up, through, and along.</i>

Four govern *Two cases*, the *Genitive* and *Accusative*, viz. *Δια*, *Κατα*, *Μετα*,* and *ὑπερ*.

<i>Δια</i> , with the <i>gen.</i> signifies	<i>Through.</i>
— with the <i>accusat.</i>	<i>Through means of.</i>
<i>Κατα</i> , with the <i>gen.</i> signifies	<i>Along, regarding, against.</i>
— with the <i>accusat.</i>	<i>Down, according to.</i>
<i>Μετα</i> , with the <i>gen.</i> signifies	<i>With, i. e. sharing with.</i>
— with the <i>accusat.</i>	<i>After.</i>
<i>ὑπερ</i> , with the <i>gen.</i> signifies	<i>Higher, or above, for.</i>
— with the <i>accusat.</i>	<i>Over, or beyond.</i>

Six govern *Three cases*, viz. *Ἀμφι*, *Περι*, *Επι*, *Προς*, *Παρα* and *ὑπο*.

<i>Ἀμφι</i> , with the <i>gen.</i> signifies	<i>About, or for.</i>
— with the <i>dat.</i>	<i>Close about.</i>
— with the <i>accusat.</i>	<i>Motion about.</i>
<i>Περι</i> , with the <i>gen.</i> signifies	<i>About, or for.</i>
— with the <i>dat.</i>	<i>Close about, or for.</i>
— with the <i>accusat.</i>	<i>Tending about.</i>

* *Μετα* with the Poets, sometimes governs the *Dative*, signifying *With*, *Among*.

Επι, with the <i>gen.</i> signifies	<i>Upon.</i>
— with the <i>dat.</i>	<i>Close upon, depending upon.</i>
— with the <i>accusat.</i>	<i>Directed upon, or against.</i>
Προς, with the <i>gen.</i> signifies	<i>From, by.</i>
— with the <i>dat.</i>	<i>Close to, near.</i>
— with the <i>accusat.</i>	<i>To, or towards, against.</i>
Παρα, with the <i>gen.</i> signifies	<i>From beside.</i>
— with the <i>dat.</i>	<i>Close beside.</i>
— with the <i>accusat.</i>	<i>To beside.</i>
Υπο, with the <i>gen.</i> signifies	<i>Under, by.</i>
— with the <i>dat.</i>	<i>Close under, by.</i>
— with the <i>accusat.</i>	<i>Motion under.</i>

The following CONJUNCTIONS always require the *Subjunctive* mode. Εαν, ἤν, *if*; ἐπεαν, ἐπην, ἐπαν, ἐπειδαν, *since*; ὅταν, *when*. See Gram. p. 94.

EXERCISES

ON

VERBS OF THE FIRST CONJUGATION.

ACTIVE VOICE.

PRESENT TENSE.

Indicative Mood.

For what hinders?	τις γὰρ κωλύω ;*
Do we not call this forgetfulness?	ἢ οὐ οὗτος ληθὴ λεγώ ;
You are hastening.	σύ ^{pl} σπεύδω.
My hopes do not yet slumber.	ἐλπίς ³ δ' οὐπω καθεύδω.
Do you think that your mother is ill-affected to you?	ἢ νομίζω κακονοοῖς ἡ μητὴρ ^{ac} σύ εἶναι ;
He is formidable who serves the gods.	δεινὸς ὃς θεοῖς σέβω.

Subjunctive.

Commonly preceded by Conjunctions or Indefinites after Verbs of the *present* or *future* Tense.

Or they should send others not a few.	ἢ ἄλλοις μὴ ὀλίγοις ἀποστέλλω.
Although he may not practise as a physician.	κἂν μὴ ἰατρεύω.

* N. B. Any teacher may vary the persons, and so multiply the examples for the benefit of his scholars.

Optative.

Commonly preceded by Conjunctions or Indefinites after
Verbs of the *past* Tense.

I will stay.	μενω * ἂν.
We would properly say.	ὀρθως ἂν λεγω.
If they also should look forward.	εἰ δε και προσελεπω.

Imperative.

Stretch out your aged hand.	ῥεγω γεραιος χειρ. ³
Let the truce remain.	ἡ σπονδη [†] μενω.†

Infinitive.

To give his vote.	φερω ἡ ψηφος. ²
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Participle.

Avoid pleasure afterwards bringing pain.	φευγω ἡδονη φερω ὑστερον βλα- ζη.
Angry at his mother.	προς ἡ μητηρ ³ χαλεπαινω. ^{ac}
The defendant.	ὁ φευγω.
The plaintiff.	ὁ διωκω.

* The particle ἂν, with the optative of the present, gives it the force of the future.

† Attic form. See Grammar, page 115. part ii. large edition.

IMPERFECT TENSE.

Indicative Mood.

My rank did not maintain δ γένος³ οὐ βόσκω ἐγώ.
me.

And the hearers without $\kappa\alpha\iota$ δ ἀκουῶ^{pa} οὐ χαλεπῶς
difficulty they persuaded. $\pi\epsilon\iota\theta\omega$.

And you were also singing $\acute{\alpha}\delta\omega$ δὲ καὶ μαλὰ γελοίως.
very ridiculously.

They were keeping guard $\alphaὐ\tau\omicron\varsigma$ μὲν ταυτῇ φυλάσσω.
there.

FIRST FUTURE.

Indicative Mood.

How will you inscribe at $\gamma\rho\alpha\phi\omega$ πῶς ἐπ' Ἰναχὸς ῥοά.^{d pl}
the streams of Inachus?

She shall suffer punishment. $\delta\omega$ (δίδωμι) δίκη.

For this reward I will make $\tau\omicron$ γὰρ κέρδος τελεῶ.*
good.

But if you will not point out $\epsilon\acute{\iota}$ δὲ οὗτος μὴ φαίνω^{pl} ἐγώ δ
to me the actors (those $\delta\rho\alpha\omega$.^{pa}
doing) of these *things*.

Optative.

Who would love another $\delta\sigma\tau\iota\varsigma$ ἄλλος μᾶλλον φιλεῶ.
more.

* Attic, by the elision of the σ and the contraction of the vowels.

12 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Infinitive.

He says that he will unmask ἐκκαλυπτω ἐγὼ φησὶ καὶ ἄγω
me and will bring me be- ἐπὶ ὁ βῆμα.³
fore the tribunal.

Participle.

About to adjudge an action γραφῇ παρανομος² δικάζω.
for a violation of the laws.
I will send him to bring Ti- ἄγω^{2a} πέμπω δευρὼ Τειρεσίας.¹
resias hither.

SECOND FUTURE.

Indicative Mood.

I will call him out hither to αὐτὸς παλεῶ* θυράζει δευρὶ
the light. πρὸς τὸ φῶς.†
But who will marry her? γαμῶ δὲ τις νῦν;

FIRST AORIST.

Indicative Mood.

The one her father called ἡ μὲν Ἰσμήνη πατρὶ οὐνομαζῶ.
Ismene.
These two youths then suf- ἔπεινος μὲν οὖν ὁ μείζων² δίκη
fered punishment. τῶ.

* What is put down here for a second future is nothing else than the Attic contraction of the first. Thus καλῶ, καλίσω, σ elided καλίω, contracted καλῶ.

† Aristoph. Nubes.

They cause the stars to appear in the night. ἀστρὸν ἐν ἡ νυξ^d ἀναφαναι*.

He both clapped his hands. συγκροτεω τε ἡ † χεῖρ.

Why pray did not you tell me this then? τι δητα οὗτος^{Pl} οὐ ἐγω τοτ² ἀγορευω;

Subjunctive.

Do not pass encomiums upon yourself. ὑπερ σεαυτου μη φραζω ἐγκωμιον.

If we convict Ctesiphon. ἐαν ἐλεγχῶ Κτησιφωνα.

If you would then make me your friend, I will lead you to the most agreeable and easiest road. ἐαν οὖν ἐγω φίλος^f ποιεω, ἐπι ἡ ἡδύς τε καὶ ῥαδίος ὁδός^{ac f} ἄγω συ.

Optative.

How I should distinguish Thersites from the beautiful Nireus. ὅστις^d διακρινω Θερσίτης ἀπο ὁ καλὸς Νίρευς.

If you should again see. εἰ παλιν ἀναελεπω. ‡

That we might not alone and unprepared wage war. μη μονος μηδ' ἀπαρασκευος πολεμεω.

Imperative.

Save me. σωζω ἐγω.

Hear me reporting. ἀκουω^{Pl} ἐγω ε λεγω.

Pity me unfortunate. οἰκτειρω ἐγω ἡ δυσδαιμων.

* For the formation of the 1st aorist of Liquid verbs, see Grammar, p. 82.

† The masculine article is used with the dual.

‡ The Æolic, Ionic and Attic form of the Optative of the First Aorist is thus declined :

Sing.	{ 1. τυψια,	Dual.	{ 2. τυψιατον	Plur.	{ 1. τυψιαμεν,
	2. τυψιας,		3. τυψιατην.		2. τυψιατι,
	3. τυψει,				3. τυψιαν.

Of these persons, however, the 2d and 3d. singular, and 3d. plural only are in use.

14 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Infinitive.

To send the army away.	στρατος μεν ἀποστελλω.
You gave permission to proclaim.	κηρύσσω ἐπιτρέπω. ^{1 a}

Participle.

Having persuaded me.	πειθω ^f ἔγω.
Having obliged us to wait in the forum.	ἐν ἀγορᾷ ἀναγκάζω ἔγω δια- τρέω. ^{1 a}
And easy for you who have heard it to judge.	καὶ σὺ ἀκουὼν κρίνω ^{1 a} εὐμαθὲς (λογος).

SECOND AORIST.

Indicative Mood.

You left the house empty.	ἔρημος λειπώ (ἔλιπον) δομος.
They two ran up.	ὁ μεν ἐπιδράμειω (ἐπέδραμον).

Subjunctive.

Lest some snare cut me off.	μη τις δολος ἔγω κτείνω (ἔκτανον).
If also when we are dead.	εἰ καὶ ἐπειδὴν ἀπεθάνον.

Optative.

That they might not fall upon the fatigued.	μη ἐπιπιπτω (ἐπέπεσον) ὁ καμ- νω. ^d
We should leave as a triumph to Priam and the Trojans.	κεν εὐχῶλη Πριαμὸς καὶ Τρῶσι λειπώ.

Imperative.

Tell me.	εἶπον* ἔγω.
Take your son in your arms.	λαμβάνω (ἔλαβον) σὸς παῖς ἐν ἀγκάλῃ.

* εἶπον retains the augment through all the modes.

Infinitive.

But will you dare to slay your two children, woman?	ἀλλὰ πτείνω σός παῖς τολμαῶ, γυνή;
So as to escape observation.	ὥστε ληθῶ (ἔλαθον).
I cannot learn the future.	ὁ μελλῶν οὐκ ἔχω μανθάνω (ἔμα- θον.)

Participle.

Calling out.	ἀνακραζῶ (ἀνεκραγον).
The daughter of Menelaus having left the house.	δωμα ^{pl} ἐκλείπω Μενελάως κορη.
Learning the intrigues of our enemies.	μανθάνω ἐχθρὸς μηχανή.

PERFECT TENSE.*

Indicative.

If you are wise.	εἰ σοφὸς φῶ.
The lawgiver has made the senate responsible.	ἡ βουλή ὑπευθύνος ποίεω ὁ νομο- θετης.
He gave orders to me.	ἔγω δ' ἐπιστελλῶ.
They have abolished the trials.	ἡ κρίσις καταλυῶ.
Has he attempted this most disgraceful action?	ἤπῳ τολμᾷ ἔργον αἰσχρὸς ὁδε;

Subjunctive.

If they have spoken.	εἰαν λεγῶ.
If they have given security.	εἰαν διδῶμι ^{pa} (δῶ) εἰμι εὐθυνη. ^{pl}

Demosth.

* The perfect must be very often translated as a present, and is then called the Perfect-Present: the pluperfect as the imperfect.—See Clarke's note on line 37th of the 1st book of the Iliad, ὅς Χρυσὴν ἀμφιέβηκας.

16 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Who may not have formerly assisted you. ὅς ἂν μὴ προτερος σὺ ^{pl} βοηθεῷ ^{pa} εἰμι. Demosth.

Optative.

He should have found him his greatest enemy. εὕρισκω (εὕρεω) πολέμιος.

And they may have been practising warlike arts. † δε πολέμικη τέχνη ἀσκεῖ.*

I shall have escaped the calamity. ἐγὼγ' ἂν ἐκφεύγω † παθος. Soph.

Infinitive.

And because they thought that they first broke the treaty. καὶ ὅτι ἡ σπονδὴ ^{pl} προτερος ^{ac p} λυοῖ ἡγεομαι αὐτός.

Participle.

He happens to have enacted. τυγχάνω γράφω.

Having done nothing good (sound). οὐδείς ὕγιης ποιεῖ.^p

PLUPERFECT TENSE.

Indicative.

Whom you had sent. ὅς ἐκπεμπῶ.†

These had contrived to make. οὗτος παρασκευαζῶ.

* Instead of the optative of ἀσκεῖν the participle with the optative of εἶμι, *sum*, is used; thus, ἡσκηκοτες εἶν (for εἶσαν).

† Attic. See Porson's *Adversaria*, p. 98.

‡ ἡτε with the participle.

And hitherto they might per-
haps have known this.

και μεχρι οὗ οὗτος^{p1} ἂν γιγ-
νωσκω^{pa} ἦσαν * ἴσως.

When he had not yet sold
himself.

ὅτ' οὐπω πιπρασκω^{pa} (πρᾶω) ἑαυ-
του εἰμι. Demosth.

NOTE. Instead of the regular indicative, subjunctive, and optative, the perfect-participle, active, middle, and passive is frequently used with some tense of εἰμι, *sum*: thus, εἰ δ' ὁ μιν—ἰγνώκως ἔσται. Id. If he shall have been sensible. οὓς ἦτε ἐκπιπομφότες, Xen. Cyr. Whom you had sent.

MIDDLE VOICE.

PRESENT TENSE.

Indicative Mood.

If you wish to learn.

εἰ βουλομαι † μανθᾶνω.

Kindness cannot change na-
ture.

ἡ χάρις ἀλάσσω^{1a} ἡ φυσις³ οὐ
δυναμαι.

Subjunctive.

If we are upon our guard.

ἐὰν φυλάττω.

Whom they may please to
assist.

ὅς ἂν βουλομαι βοηθῶ.^{1a}

Optative.

You would appear ridicu-
lous.

καταγελαστός φαινω.

* Demosth. Olynth. 1.

† Βουλομαι, οἶμαι and ὀψομαι have *ει* instead of *η* of the second person singular. The Attic poets always used *ει* of the second person, instead of *η*, in the present and future tenses, middle and passive.

18 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

For being collected we shall proceed both most speedily and safely. ἀθροοὺς γὰρ ἂν^{pa} καὶ ταχὺ καὶ ἀσφαλὲς ἂν πορευομαι.

Imperative.

Deliberate slowly. βουλευσάμεν βραδεως.
Send ye ambassadors. ἀποπεμπομαι πρεσβυς.
Go rejoicing. χαίρω πορευομαι.

Infinitive.

Are you thinking to turn yourself to greater objects? ἐπὶ το μέγας ἐπινοεῶ τρεπῶ ;
And they teach them also to obey the magistrates. διδάσκω δὲ αὐτοὺς καὶ πειθῶ^{mi} ὁ ἄρχων.^d

Participle.

He was overjoyed at pleasing them. ὑπερχαίρων^{imp} αὐτοὺς^d χαρίζομαι.
I take a special pleasure in conversing with very old men. χαίρω γὰρ διαλέγομαι οἱ σφοδρὰ πρεσβυτῆς.

IMPERFECT TENSE.

Indicative.

You asked me again. ἐπερομαι ἐγὼ παλιν.
They two conversed a little with each other. σμικρὸν πρὸς ἀλλήλων* διαλεγόμεναι.
For the judges were ashamed. αἰσχυνόμεναι γὰρ ὁ δικαστῆς.
But you put it off to a more favourable season. ἀλλ' εἰς τις καιρὸς ἀναεαλῶ καλῶς.

* ἀλλήλων in the dual.

FIRST FUTURE.

Indicative Mood.

I will get myself taught.	διδασκω αὐτος.*
And you will receive his answer.	ὁδε εἰ ἐνδεχομαι † λογος. ^{pl}
He will assuredly err.	ἀμαρτεω (ἀμαρτάνω) δηπου.
Having marched home he will easily repel you.	ἐαδίως ἐπι ἡ οἰκία ^{ac} ἦλθον ^p ἀμυνῶ.
Will you not avoid your father's imprecations?	πατρὸς οὐ φευγω ^{pl} Εὐρινυς;
For I shall listen not being unacquainted with evils.	κακὸν γὰρ οὐκ ἄπειρος ὦν ^f ἀκούω. ^{f^m} Soph. Antig.

Paulo post, or the Ionic reduplication of the first syllable.

But grant this favour to me who will always remember it.	ἀλλὰ δος—ἐγὼ ἐς αἰὶ μναομαι ^{pa} ἡ χάρις.
I will then give over.	οὐκοῦν παύω.
These I shall remember.	οἷδ' εἰ ἐγὼ μναομαι. ‡ Eurip. Med.

Optative.

He did not consider what he might suffer.	οὗτος οὐ ἐννοεω ὅστις πάσχω (from πείθω).
They should obtain suitable rewards.	τα ἀξία εἰ τεύχω (for τυγχάνω).

* Aristoph. Nubes.

† Eurip.

‡ Porson on this observes that the Tragedians always use μεμνήσομαι, never μνησθήσομαι; κεκλήσομαι, never κληθήσομαι: but βληθήσομαι and βεβλήσομαι indiscriminately.

Infinitive.

You think that you will in *μηδεις τροπος* ^{ac} *οιομαι* δυνα-
no manner be able. *μαι.*

Thinking that they (*them-* *νομιζω* *ικανος* *γινομαι*.
selves) will become fit.

Participle.

Declaring what will happen. *φραζω* ^{ac} *ο* ^{pl} *αποζησομαι.*

I have come to you to see *εγω* *προς* *συ* *ειμι* ^{p mi} * *επισκεπ-*
how you do. *τομαι* *πως* *εχω.*

SECOND FUTURE.

Indicative.

We will sit in silence. *σιωπη* *καθεζω* (*εδοῦμαι*).

They will turn themselves. *τρεπω* (*τραπέω*).

Into such a snare shall she *τοιος* *εις* *εγκος* ⁿ *πιπτω* (*πεσοῦμαι*).
fall.

That I would equally perish. *ομοίως* *αποθνησκω* (*θανοῦμαι*).

FIRST AORIST.

Indicative.

But I vilified the art of di- *εγω* *δε* *τεχνη* *μαντικος* *μεμφο-*
vination. *μαι.*

He received me. *εσδεχομαι* *εγω.*

They two seized his hands. *χειρ* ^B *δ'* *απτομαι.*

You would treat us so. *τοιουτος* ^{ac pl} *αν* *εγω* ^{ac} *εργα-*
ζομαι.†

Subjunctive.

If the people shall decree. *εαν* *ψηφίζω* *ο* *δημος.*

But should separately make *αλλ'* *ιδια* *ποιεω* *η* *ειρηνη.*
the peace.

* Perf. m. *ῆα* or *ἦα*.† The augment *ει*.

Optative.

If you should think this wrong. εἰ δὲ οὗτος ἡγεομαι φαυλος.

My father would gratify you. πατὴρ ἂν χαρίζομαι.

Imperative.

Collect your strength. συλλεγω σθενος.³

Let Phœnix conduct them. Φοινῖξ ἡγεομαι.

Do you two gratify them. οὗτος χαρίζομαι.

Embrace and address your father with me. ἀσπαζομαι καὶ προσεπω^{1 a a} πατὴρ μετ' ἐγώ.^{p1}

Infinitive.

Before that you asked any thing whatever. πρὶν ὅτιουν εὐχομαι συ.^{ac}

If you neither wish, said he, to answer this. εἰ μὴδὲ οὗτος, ἔφη, βουλομαι ἀποκρινομαι.

Participle.

Having begun along with the moon. ἅμα ἢ Σεληνῇ^d ἀρχω.

These having written and sealed. οὗτος καὶ γραφῶ^{ac} καὶ σημαίνω.

SECOND AORIST.

Indicative.

As soon as he came. ὥς δὲ ἀφικομαι ταχιστα.

And they obeyed. ἦδὲ πειθω.

But whom did they choose? ἀλλὰ τις ἐλω;*

* Augment ει.

Subjunctive.

Do you wish that I should *βουλομαι (ὡς) τρεπω* ;
turn myself.

He will not be persuaded. *οὐ μὴ πειθῶ.**

Optative.

I could not obey. *οὐκ ἂν πειθῶ.*

Let some one of the gods *κριτῆς δὲ τις θεὸς γινομαι.*
be judge.

If then there were two such *εἰ οὖν δύο τοιούτους δακτύλιος γί-*
rings, *νομαι.*

Imperative.

Do not betake yourselves to *ἐφ' ἀρπαγῇ μὴ τρεπω.*
plunder.

Infinitive.

I will not conceal from you *οὐ μὴ συ^{ac} κρυπτῶ πρὸς ὅστις^{ac}*
to whom I wish to go. *βουλομαι ἀφίκομαι.*

Participle.

Those that were good. *ὁ ἐσθλὸς^{pl} γινομαι.*

Promising that he would give *ἀθλον αὐτὸς ὑπισχνεομαι δοῶ.*
them rewards.

PERFECT TENSE.

Indicative.

In the next place do you not *εἰπ' οὐκ εἶδew (᾿ οἶδα) ;*
know ?

The moon deserted her path. *ἡ σελήνη ἐκλείπω ἡ ὁδός.^{pl}*

From the time when these *ἐξ ὃ ὃ διερωτῶ συ^{pl} οὗτος*
orators appeared asking *φαινω ῥητῶρ. Demosth.*
you.

* The subjunctive of the second aorist middle, with the particles *οὐ, μὴ*, has the same force as the future indicative.

Optative.

How could he be ignorant? πως ἂν ληθῶ;*

Infinitive.

Upon account of having left. δια ὃ ^{ac} ⁿ ἐκλείπω.

That a certain alliance appeared. φαίνω τις συμμαχία.^{ac}

Participle.

Trusting to the truce. σπονδῇ ^{pl} πειθῶ.

The fluttering shadows of the dead. τριζῶ (τέτριγα) ὁ νεκρὸς ἡ σῆμα.

Of those aged above fifty years. ὁ ὑπὲρ πεντηκοντα ἔτος ^{ac} γέγονα.

PLUPERFECT.

Indicative.

Nothing else was left them. οὐδείς αὐτοῦς ἄλλος λείπω.

For ye were all bawling out at the same time. πᾶς μὲν γὰρ ἅμα κραζῶ (κεκραῖ-γα, perf.)

 PASSIVE VOICE.

PRESENT TENSE.

Indicative Mood.

They are maintained. τρέφω.

Every good is afforded him. πᾶς ἀγαθὸς ^{pl} ὁδε πορίζω.*

* See Gram. p. 118.

Subjunctive.

If he be opposed to honour- ἐὰν καλὸς καὶ ἀγαθὸς ^d ἀντιτατῶ.
able and good *men*.

But if you are pleased with ἤν δε ἔγω καὶ ὁ ἔμους εὐφραίνω ^{p1}
me and my inventions. εὐρημα.³

That both may be judged ἢν ἀμφοτέρους κρίνω ὁ πότερος αὐ-
which of them is the more τὸς ^d εὐδαιμων.
happy.

Optative.

If the citizens would serve εἰ ὁ πολίτης μετ' ἀλλήλων στρα-
together rather than the τευομαι μαλλον ἢ συντατῶ
Lydians be drawn up with αὐτοῦς ^d Λυδοι.
them.

Imperative.

Let them with justice be εἰκοτὼς δειλὸς νομίζω.
accounted cowards.

Infinitive.

To the not being thrown εἰς τὸ ^{ac} μὴ ταρατῶ.
into disorder.

To be checked in every way. πας τρόπος ^{ac} κωλυω.

Participle.

Not known by their actions οὐ τὸ πρᾶγμα καὶ τὸ πολιτευμα
and administration. γινώσκω.

IMPERFECT TENSE.

Indicative.

Another army was collect- ἄλλος στρατευμα συλλεγω* αὐ-
ing for him in the Cher- τος ἐν Χερρόνησος.
sonesus.

* For the composition of *ἐν* and *συν* with verbs, see Grammar, part ii, p. 31, large edition.

The soldiers were assembled together. ὁ στρατιωτῆς συναγειρω.

FIRST FUTURE.

Indicative.

I shall be frequently obliged to speak of myself. πολλακις λεγω ἀναγκαζω περι ἐμαυτου.

I shall appear maintaining this practice. οὗτος το ἥθος ἔχω^{pa} φαινω.

If I shall be persuaded to go to see (her). εἰ πειθω^{1 f pas} ἐρχομαι^{2 a inf} θεαομαι.^{fut}

Infinitive.

I think however that Archinus or Dion will be chosen. οἶμαι μεντοι Ἀρχίνους ἢ Δίων αἰξεω.

Participle.

To shew the power of Philip about to be dissolved. ἡ Φιλίππος δυναμις δεικω^{1 a} διαλυω.

SECOND FUTURE.

Indicative.

You shall be hurt. βλαπτω (βλαβέω).

He shall be seen doing deeds worthy both of Peleus and his father Achilles. Πηλεὺς * τε γὰρ ἄξιος, πατρὸς τ' Ἀχιλλεύς ἐργον δρᾶω^p φαινω (φανέω).

* Attic. gen.

Optative.

Many will appear.

πολυς φαινω.

Infinitive.

Expecting to be beaten.

πλησσω (πλαγέω) προσδοκῶ.

FIRST AORIST.

*Indicative.*He was immediately lulled
to sleep by the melody.παραχρημα κοιμῶ ὑπο το με-
λος.^g

Against whom we were sent.

ἐφ' ὃς^{ac} πέμπω.

They have lost their lives.

ὁ βίος^{ac s} ἀφαιρῶ.Afterwards I was brought up
to the fairest hopes.ἐπειτ' τρέφω* ἐλπίς^g καλὸς ὑ-
πο.†*Subjunctive.*But if on the other hand you
be vanquished.

ἢν δ' αὖ κρατῶ.

That he may be saved.

ὅπως διασωζῶ.

When the laws are observed
in the state.

ὅταν διατηρῶ ὁ νόμος ἡ πόλις.

Optative.

Nor a house well managed.

οὐτ' οἶκος καλῶς οἰκῶ.

How he might best proceed.

ὅπως ἂν καλλίστα πορευομαι.

As any one of you would
be ashamed to quit his
post.ὥσπερ ἂν συ ἕκαστος αἰσχῦναι ἢ
τάξις λειπῶ.^{g a}

* 1 fut. θρεφθῆσομαι.

† Eurip. Hecub.

Imperative.

Be saved.	σωζω.
Be gone from me.	ἀπαλλασσω ^{pl} ἀπ' ἐγώ. ^s
Reverence tutelary Jove.	καταιδεομαι πατρός Ζεός.

Infinitive.

That these things be done.	το πράσσω οὗτος. ^{ac}
So as that these <i>things</i> be abolished and not be forced.	ὥστε δη οὗτος λυω και μη ἀναγ- καζω.

Participle.

Having learned and been accustomed not to dread the barbarians.	μαθεω ^{2 a} και ἐθίζω μη φοβέω ^m ὁ βαρβαρος. ^{ac}
How great is the little sea- sonably given.	ὥς μεγα ὁ μικρός ἐστιν ἐν και- ρος ^d δοω.
He would find nothing o- mitted.	εὔρον ὅρ οὐδεις ἐλλείπω.

SECOND AORIST.

Indicative.

I was defrauded.	παρακοπτω.
By whom I was sent.	ὅς ^s ἀποστελλω ὑπο.
The thunder burst through the lightning.	βροντη δ' ἐήσσω (ἐξέγαγον ^{2 aa}) δι' ἀστραπη.
The point of the spear stuck in the earth.	δορυ ἀκωκη ἐν γαιη πησσω.

Subjunctive.

Not though you should burst.	οὐδε ἀν συ διαρῆσσω.
But still if he should any how go wrong.	ἐτι δ' ἐὰν ἄρα πῇ σφάλλω.

Optative.

If he should appear accuser. εἰ κατηγορῶς ἀναφαινω.

Imperative.

Appear the bravest. φαινω ἀγαθος.

Infinitive.

That the dead body never be buried. νεκὺς μηποτε θάπτω (ἔταφον ^a)

By being not corrupted. τοῦ γε μη διαφθεῖρω.

To appear as splendid as possible. ὡς λαμπροτάτα φαινω.

Participle.

But omitting these long admonitions. ὁ μακρὸς δ' ἀπαλλασσῶ νοθεύματα^β

These having appeared. οὗτος φαινω^β

PERFECT TENSE.

Indicative.

And I am also persuaded. πειθῶ δε και ἐγῶ.

The great heaven is committed. ἐπιτρέπω μεγας οὐρανός.

I have executed a greater work. το ἔργον μεγας ἐξεργάζομαι.

Though we have not been educated in the country of the Greeks. εἰ και μη καθ' Ἑλληνας χθον^{ac} τρέφω.

Mortals do not possess riches really their own. οὗτοι το χρεῖμα ἰδίᾳ κταομαι βροτός.

Subjunctive.

If any one be possessed of it without the best. ἔαν τις ἀνευ ὁ ἀγαθός^β κταομαι.

We may have arranged what $\delta\varsigma$ ^{pl} βουλομαι διοικέω ^{pa} (εἶμι).
we wish.

Optative.

I was afraid lest poison $\delta\epsilon\iota\kappa\omega$ ^{plu} * μη ἐν ὃ κρατῆρ φαρ-
should have been mingled $\mu\alpha\kappa\omicron\nu$ ^{pl} μιγῶ.
in the cup.

That he should then most $\tau\omicron\tau\epsilon$ $\mu\alpha\lambda\iota\sigma\tau\alpha$ ὁ θεός ^g μναο-
of all remember the gods. $\mu\alpha\iota$.†

You shall both be called $\sigma\omicron\phi\omicron\varsigma$ τ' ἂν αὐτός κάγαθος κα-
wise and good. $\lambda\epsilon\omega$ ἅμα.‡

Imperative.

Beware of doing those things. $\phi\upsilon\lambda\alpha\sigma\sigma\omega$ γε οὗτος ποιέω. ^{inf}

Let these things be told. οὗτος ἔρει. ^g

Let it seem good to the $\delta\omicron\kappa\omega$ (δοκέω) ὁ δῆμος οἱ Ἀθη-
Athenian people. $\nu\alpha\iota\omicron\iota$. ^g

Infinitive.

He is allowed to possess it. $\acute{\epsilon}\xi\epsilon\sigma\tau\iota$ κταομαι.

Participle.

Being ordered by the poet. ὑπο ὁ ποιητής ^g κελεύω.

With the good order of the η ὁ παιδεύω εὐκοσμία.
students.

And he was sitting crowned $\kappa\alpha\theta\eta\mu\alpha\iota$ δε στεφανῶ ἐπὶ τις
upon a kind of cushion $\pi\rho\sigma\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\iota\omicron\nu$ τε καὶ δίφρος.

* See Gramm. 117, under δίδω.

† Attic form.

‡ The optative in this sentence is formed $\kappa\epsilon\kappa\lambda\eta\mu\eta\nu$, ᾗο, ᾗτο. There seem to be two forms of the optative in certain words as used by the Attic writers: thus, μέμνημαι, has both $\mu\epsilon\mu\nu\acute{\alpha}\mu\eta\nu$, ᾧο, ᾧτο, and $\mu\epsilon\mu\nu\eta\mu\eta\nu$, ᾗο, ᾗτο. Φορᾶν $\mu\epsilon\mu\nu\eta\tau\acute{o}$ μου. Aristoph. Plut. 991.

30 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

and seat, for he happened to have been sacrificing in the hall. θύω^p γὰρ τυγχάνω ἐν ἡ αὐλῇ.

PLUPERFECT.

Indicative.

There was prepared for it a boat and victims. παρασκευαζω δ' αὐτος και σκαφος και ιερειον.
 The unfortunate Phocians were also deceived and their towns razed. ἐξαπαταω δε ο ταλαιπωρος Φωκευς και ἀναιρειω ἡ πολις αὐτος.^g
 And the one was buried. και το μεν θαπτω.
 And I myself was disturbed. και αὐτος ἐγώγε ταρασσω.

Contracted Verbs in αω.

ACTIVE VOICE.

PRESENT TENSE.

Indicative.

The armed son rushes. ἐνοπλος ὀρμαω παις.
 You perceive the preparation. ἡ μεν παρασκευη ὀραω.
 Is my son dead or alive? θνησκω^p ἡ ζωω* παις ἐμος;

* See Grammar, p. 51.

Subjunctive.

When any one asks him. *ὅταν τις αὐτός ἐπερωτάω.*
 What pray should we do? *τις δεῖτα ὀρώω;*

Optative.

Should I hunt after friends? *φίλος ἂν ἐγὼ θήξωω;**
 They would not permit you. *οὐκ ἂν ἔαω.*
 If we should see you. *εἰ μὲν συ ὄρωω.*

Imperative.

Speak out. *καταυδάω.*
 Pray consider, said he, better. *ὀρώω δε, ἐφη, βελτιον.*

Infinitive.

Having instructed the foremost to be silent. *ὁδε ἐμπροσθεν σιγαῶ διδάσκω.^{1 a}*
 Before that (*you*) are hungry. *πριν μὲν πειναῶ.†*

Participle.

Not suffering to proceed in the procession to the end. *οὐκ ἔαω^f ἐς τέλος διαπομπευῶ.^{1 a}*
 Loving their safety for the time. *ἀγαπαῶ^m ἢ ἐν ὁ παρών^d σωτηρία.*

IMPERFECT TENSE.

Indicative.

He loved them as being useful. *ὁδε ὡς ὠφελίμος ἀγαπαῶ.*
 They regarded each other with pleasure. *ἡδυνῶς ἀλλήλων^f ὀρώω.*

* Or in the Attic. See Grammar, p. 51.

† See Grammar, p. 51.

MIDDLE AND PASSIVE VOICE.

PRESENT TENSE.

Indicative.

They blame him alone.	αἰτῖαι αὐτοῦ μονοῖς.
Who is striving to seize me.	ὅς ἐγὼ θηράω λαμβάνω. ^{2 a}

Subjunctive.

If you should obtain good will from all.	εἰ παρὰ παρ ^b εὖνοια κταομαι.
But perceiving their evil deeds may be grieved.	ἀλλὰ τὰ ἑαυτοῦ κακὸν θέομαι ἀνιάομαι.

Optative.

Nor would you be at a loss what to make of divine signs, <i>i. e.</i> of signs from heaven.	μηδ'—ἀπορέω ^{opt} θεῖος σημεῖον ^d ὅτι χρομαι.
How should men be sooner overcome in battles?	πῶς δ' ἂν μαλ' ὄν ἐν μάχῃ ^d ἡτ- ταομαι ἀνθρώπος ;

Imperative.

Endeavour to be good.	πειραῶ ἀγαθὸς γίγνομαι.
Use what have been said, or seek better.	χρομαι ὅ εἰρημαι ^{pa} ἢ ζητεῶ βελτίων.

Infinitive.

So as to employ them. ὥστε χρᾶσθαι* αὐτοῖς.^α
 And if you would wish to be εἴτε ὑπὸ φίλος^β ἐθέλω^{ορ} ἀγα-
 beloved by your friends. παρῶμαι.

Participle.

In quest of your person σὺς δειμας θησῶ.
 (hunting after).
 They contriving a laugh. ὁδε μηχανᾶσθαι γέλωτος.

IMPERFECT TENSE.

Indicative Mood.

He endeavoured to remedy πειρᾶσθαι γνώμην ἀκεομαι
 by his advice.
 He imprecated many curses. πολλὰ καταρασθαι.
 They were seen by all. ὅρασθαι ὑπὸ πάντων.^ε

* See Grammar, page 51.

Contracted Verbs in εω.

ACTIVE VOICE.

PRESENT TENSE.

Indicative.

The most worthy Diogenes	ὁδε ἀγαθος ^{sup} Διογενὴς
lives beside Sardanapalus	κεω μὲν Σαρδαναπᾶλος ^d ὁ Ἀσ-
the Assyrian, and Midas	συριοῦ, καὶ Μιδᾶς ὁ Φρυγῆς, καὶ
the Phrygian, and certain	ἄλλος τις ὁ β πολυτελής.
others of the grandees.	
They call them ungrateful.	ἀχαριστοὺς καλεῶ.
For methinks I am unable.	δοκέω γὰρ ἐγὼ ἀδύνατος εἶμι.

Subjunctive.

If you consider.	ἤν κατανοεῶ. ^{pl}
Who may be conscious to	ὅς ἂν ξυνειδέω ἑαυτοῦ ^d εὖ ἄσ-
themselves of having been	κεῶ. ^{no pa p a}
well disciplined.	

Optative.

What would appear to him.	τις δοκεῶ αὐτοῦ.
Whom he might invite to	ὅς καλεῶ* ἐπὶ το δεῖπνον.
supper.	

Imperative.

Don't be ignorant of your-	μὴ ἀγνοεῶ σεαυτοῦ.
self.	
Hate flatterers.	μισεῶ ὁ κολακευῶ. ^{pa}

* See Grammar, page 53.

Infinitive.

So as also to be rich. ὥστε καὶ πλουτέω.

Participle.

All are relations of the successful. ὁ εὐτυχέω^{g pa} πας εἰσι συγγενής.

Accusing others. οἱ ἄλλοι^d ἐγκαλέω.^{pl}

But you have been found less wise. ἀλλ' ἐφρευρεω^{l a pas} ἥσσον φρονέω.^{pa}

IMPERFECT TENSE.

Indicative.

He frequently invited. καλέω ὡς τα πολλά.

They praised her. αἶνεω αὐτός.

Plato, I suppose, was sick. Πλατων δ', οἶμαι, ἀσθενέω.

MIDDLE AND PASSIVE VOICE.

PRESENT TENSE.

Indicative.

No one buys. οὐδεὶς ὠνεομαι.

They are anxious. ἐπιμελεομαι.

As fractures and sprains are then put in motion. ὥσπερ το ῥήγμα καὶ το σπασμα τότε κινέω.^a

Subjunctive.

For when any one does this. ὅταν γὰρ τις οὗτος ποιῶ.
 Until the one before take the πρὶν ἂν ὁ προσθεν ἡγεομαι.
 lead.

Optative.

They were marching with *συστρατευομαι ὅποι ἡγεομαι.
 him wherever he might
 lead them.
 She should be deprived of οἷος ἀνὴρ^g στερεῶ.
 such a husband.

Imperative.

Do not only praise the good, μὴ μόνον ἐπαινεῶ ὁ ἀγαθος, ἀλλὰ
 but also imitate them. καὶ μιμέομαι.
 Both respect each other. ἀλλήλων τ' αἰδέομαι.^{pl}

Infinitive.

Good to be exercised by the ἀγαθοςⁿ ἀσκεῶ ὑπο ὁ στρατιω-
 soldiers. τῆς.^g
 That he himself being irre- ἂν ἐπιληπτος αὐτος^{ac} ἂν ἐπιμε-
 proachable take charge. λεομαι.

Participle.

Thinking to do away such ἡγεομαι^{pl} λυω^{1 f} ὁ τοιοῦτος προ-
 pretexts. φασις.^f

IMPERFECT TENSE.

Indicative.

For I would never have οὔτε γὰρ ἂν ποτε ἡγεομαι.
 thought.
 When you chose him ge- ἤνικα αἶρεω^{pl} στρατηγος.
 neral.

* See Grammar, p. II. p. 31, large Ed.

Contracted Verbs in *ω*.*ACTIVE VOICE.**PRESENT TENSE.**Indicative.*

No one dedicates a crown.	στεφανος οὐδεις καθειροω.
He gives much.	πολλα διδωω.
The king requests you to sail.	ὁ βασιλευς ἀξιοω συ ἀποπλεω.

Subjunctive.

If the council crown any one.	ἐαν μιν τις στεφανωω ἢ βουλη.
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Optative.

Calling to him his friends, he engaged in earnest conversation <i>with them</i> , that he might shew whom he honoured.	προσκαλεω οἱ φίλοι, σπουδαιολογεσθαι ^{im} ὥς δηλωω* ὅς τιμαω. ^{pr}
The sword would bring the weak upon an equality with the strong in battle.	ὁ σιδηρος ἂν ἴσω ὁ ἀσθενής, ὁ ἰσχυρός ^d ἐν ὁ πολέμος. ^d

* In the Attic form. See Grammar, p. 55.

38 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Imperative.

Let him restore.

ἀποδίδω.

Infinitive.

Perfectly to understand these
things.

ἀκριβῶς οὕτως.

To punish those not perform-
ing these *things.*

ζημίων ὁ μὴ οὕτως ποιεῖ.

Participle.

Turning my face round.

κυκλῶ προσωπον.

IMPERFECT TENSE.

Indicative.

He afforded them a beginning
of the war.

ἀρχὴ αὐτοῦ^d ἐνδίδω πολέμος.

And manned the ships.

καὶ ἡ ναὺς πληροῶ.

As you wished.

ὥσπερ σὺ ἀξίω.

MIDDLE AND PASSIVE VOICE.

PRESENT TENSE.

Indicative.

So that he again bribes this
contemptible wretch.

ὥστε παλιν μισθῶ ὁ καταπτυστος,
οὕτως.

Whose glory you envy, imi-
tate their actions.

ὅς ἡ δόξα ζηλῶ, μιμεομαι ἡ
πραξις.

Subjunctive.

If they should be opposed.

ἐὰν αὐτοὺς ἐναντιῶ.

Optative.

But you, however, would incur a heavy loss. ἄλλα σὺ μεντοι, μεγάλα γ' ἂν ζήμιω.

Imperative.

Think yourselves deserving of the highest honours. ἀξίω μεγάς τιμῆς.

Infinitive.

He thinks him worthy to be crowned. αὐτός ἀξίω στεφανοῦ.

If indeed they seemed in any respect to be inferior in strength of body. εἰ δέ τι ἄρα ἡ ὁ σῶμα ἰσχυς ἢ μείω δοκεῖ.

Participle.

These things being dedicated to the gods. οὗτος ἱεροῦ θεός.

IMPERFECT TENSE.

Indicative.

And at the same time took hold of his right hand. καὶ ἅμα δεξιῶ αὐτός.

They soon manned the ships. ταχέως ἡ ναὺς πληροῦ.

EXERCISES

ON

VERBS OF THE SECOND CONJUGATION.

ACTIVE VOICE.

PRESENT TENSE.

Indicative.

He enacts a law, and a very excellent one.	τιθημι νομος, και μαλα καλως ἔχω. ^{pa}
They two say.	ὁδε φημι.
They say that all stop.	πας φημι ὑπομενω. ^{inf}
They know this also.	και οὗτος ἴσθμι.

Subjunctive.

But when the law sends forth one sound.	ὅταν ᾗ ἕτερος μεν φωνῇ ἀφίημι ὁ νομος.
--	---

Optative.

If he knew any thing good.	εἰ τις εἶδθμι ἀγαθος.
That no one should first boast.	ἵνα μητις φθῇμι ἐπευχομαι. ^{pa l a}
One would say.	φημι ἂν τις.

Imperative.

Hear me, my friends.	κλυμι, φίλος.
Prepare a feast for the senators.	δαινυμι ^{pl} δαίς γεγων.
Report my answer.	ἀγγεῖλαι ἀποφημι. ^{pl}
Don't be severe with us.	μὴ χάλιπος ἐγὼ εἰμὶ.*

Infinitive.

To go to a feast.	εἰς δαίς ^{ac} ἶναι.
Do you indeed give to me, said he?	ἦ καὶ δίδωμι; φημι, ἐγώ;
He said that he was ready to shew the dead body of the child.	ἀποδεικνυμι φημι ἐτοιμός ^{no} εἶναι το παιδίον ὁ νεκρός.

Participle.

Mixing with it certain barbarous names.	παραιμυγνυμι ἅμα βαρβαρικός τις ὄνομα.
Giving completion to the oracle.	τελεσφόρος † δίδωμι ^f χρησμός. ^{ac}
Uttering a sound.	φωνή ἀφίημι.

IMPERFECT TENSE.

Indicative.

Which he was eagerly bent to ruin.	ὅς ^f προθυμῶς ἀπολλυμι.
They dismissed their slaves free.	ὁ αὐτοῦ οἰκετὴς ἀφίημι ἀπελευ- θερός.

* ἴσθι is the 2d sing. imperative of εἰμὶ, sum.

† τελεσφόρος agrees with χρησμός.

SECOND AORIST.

Indicative.

He then put on a certain magic robe.	αὐτος μεν οὖν μαγικὸς τις θυμίστολη.
At length one of the popular orators rising up, read a decree to the following effect.	τελὸς ἀνίστημι ^{pa 2 a} τις ὁ δημαγωγὸς ἀναγνώμι ψήφισμα τοιούτος.
If then they are true ye know your duty.	ἂν μὲν οὖν εἰμί, ^{sub} ἀληθής, τὸ δεόν ^{pl} γιγνώσκω.

Subjunctive.

If you should desert me.	ἢν ἐγὼ σὺ ἀφίημι.
When they do not requite.	ὅταν μὴ ἀποδίδωμι.
Should any thing not go according to <i>their</i> mind.	ἂν τι μὴ κατὰ γνώμην ^{ac} ἐκέμημι.

Optative.

Just as if you should say.	ὥσπερ ἂν εἰ φημι.
Should become master of Thrace.	κυριός ^{no} ἢ Θράκη καθίστημι.
May you never proceed.	μητε σὺ ^{pl} ποτε προέημι.

Imperative.

Allow me to command him three days.	δίδωμι ἐγὼ τρεῖς ἡμέρας ἀρχώ ^{1 a} αὐτός. ⁵
Dismiss ambitious views.	μεθίημι ^{2 du} το ³ λυαν.
Let him submit to me.	ἐγὼ ὑφίστημι.
Reckon me culpable and dismiss him.	ἐγὼ μὲν φαῦλος ἡγέομαι, οὗτος δὲ ἀφίημι. ^{pl}

Infinitive.

Being able to requite a favour.	δυναμαι χαρις ἀποδιδωμι.
To give an account of his conduct.	λογος διδωμι ὁ ^{p^l} πράσσω. ^{p pa pass}
To make an offering.	ἀναθημα ἀνατιθημι.
To impute illiberality.	ἀναλευθερια καταγνωμι.

Participle.

Having placed upon them a tiara and given them guards.	τιαρα τε ἐπιτιθημι και δορυφορος παραδιδωμι.
Not only transgressing the laws.	οὐ ὁ νομος μονον ὑπερῃημι.
Now getting out of the direct and right path.	νυν δε ἐξίστημι ὁ ὁρθος και δικαιος ὁδός. ^{f g}



MIDDLE AND PASSIVE VOICE.

PRESENT TENSE.

Indicative.

You court ambition the most infamous of goddesses.	ἡ κακος δαιμων ἐφιημι φιλοτιμια. ^g
The enactor points out to his hearers.	ὁ γράφω ^{pa} ἐπιδεικνυμι ὁ ἀκουω. ^{pa}
He goes if he should be able to lend any assistance.	ἴημι εἰ τι δυναμαι ^{op} βοηθεω. ^{l a}

Subjunctive.

That you may know to foresee your advantage.	ἵνα προοραω ἐπισταμαι το συμφερον. ^{p^l}
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44 EXERCISES ON VERBS OF THE SECOND CONJUGATION.

Optative.

You may soon perhaps be able to learn about rythm. ταχὺ γ' ἂν δυναμῶμαι μάθαιεν περὶ ῥυθμὸς.^s

Imperative.

Boy, don't buy a torch, since the light of the moon is fine. μὴ πρῆραι, παῖς, ὅας, ἐπεὶ δὴ φῶςⁿ Σελήνηται καλός.

Infinitive.

To be filled with all things. πας^s ἐμπιπλημί.
He ordered them to gird themselves. ζώννυμι ἑαυτοὺς.

Participle.

Always neglecting the present. το μὲν παρὸν αἰεὶ προΐημι.^{pl}
Being desirous to do what they were long anxious about. ἐφίημι^{d pl} πράττω ἃ παλαι ἐπιθυμῶ.^{im}

IMPERFECT TENSE.

Indicative.

The ground was opened. το ἔδαφος ἀναγίγνυμι.
He did not refuse labours, nor shun dangers. οὐ πόνος^s ὑφίημι, οὐ κίνδυνος^s ἀφίστημι.
Each spread his repast. τιθῆμι^{pl} ὄρετος ἑκάστος.*
Such as might be already infected (filled) with vice. ὅσος μὲν ἂν ἀναπιμπλημί ἤδη κακία.^s

* Homer.

SECOND AORIST.

Indicative.

The name Polynices your	ὄνομα Πολυνεικῆς ^{ac}	πατὴρ εἶθηναι
father gave you.	σύ.	
They willingly gave up the	ἔκων τυραννίς ^g	ἄφημι.
sovereign power.		
The horse which he sold.	ἵππος ^{ac}	ὅς ἀποδίδωμι.
Thus he spoke.	ὥς	φημι.

Subjunctive.

Being afraid lest we attack	φοβέομαι μὴ ἐπιτιθῆμι	αὐτοῖς. ^d
them.		
Whatever the people may a-	ἄσσα ὁ δῆμος συντιθῆμι.	
gree to.		

Optative.

Unless he should have sold	εἰ μὴ πολὺς ^g	ἀποδίδωμι.
it for more.		
We would yield to no man.	οὐδεὶς ^d	ἄνθρωπος ^g ἔϕημι.
You would not even thus	οὐδ' ἂν οὕτω	μεταγνώμι.
change your resolution.		

Imperative.

Let me first go now.	μεθίημι ^{pl}	νῦν μοῦ πρῶτον.
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Infinitive.

To alienate his property.	διατιθῆμι	ὁ ^{pl} ἑαυτοῦ.
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Participle.

All the citizens having com-	ἅπας ὁ πολίτης	παρακατατιθῆμι
mitted the state to you.	ἡ πόλις	σύ. ^{pl}
And having put off the mask.	καὶ τὸ πρόσωπον	ἀποτιθῆμι.

SYNTAX

OF THE

GREEK LANGUAGE.

I. CONCORD AND GOVERNMENT OF SUBSTANTIVES.

I. CONCORD OF SUBSTANTIVES.

RULE. Two or more Substantives relating to the same object agree in case : as, Πανσέληνος,—*νυκτος ὀφθαλμὸς*. Æschyl. *The full moon,—the eye of night.*

<p>O prince and king, and our Jupiter.</p> <p>And all the other men pro- claiming him their bene- factor, a man of worth.</p> <p>Cyrus having freed the Per- sians, his countrymen, by his own abilities.</p>	<p>ὦ δεσποτης, και βασιλευς, και ἡμετερος Ζευς. Lucian.</p> <p>και ὁ ἄλλος πας ἀνθρωπος ἀνα- καλεω, ὁ εὐεργετης, ὁ ἀνης, ὁ ἀγαθος. Xen. Cyr.</p> <p>Κυρος, ἐλευθερω¹ α Περσαι ὁ αὐτου πολιτης, ὁ αὐτου φρε- νημα.^s Plato Menex.</p>
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II. GOVERNMENT OF SUBSTANTIVES.

RULE I. One Substantive governs another, denoting a different thing, in the Genitive Case : as, *κακων ἀγγελος*, *the messenger of evil*.

It is not the language of an	<i>εἰμι δε οὐχ ὁ λογος ὁ ῥήτωρ</i> .	De-
orator.		mosth. <i>περι στεφ.</i>
The language of truth is	<i>ἀπλους ὁ μυθος ἡ ἀληθεια ἐφυν</i> .	
simple.		Eurip. Phœniss.
Of how many evils is ignor-	<i>ὅσος κακος αἴτια ἡ ἀγνοια ὁ ἀν-</i>	
ance the cause to men.	<i>θρώπος</i> .	Plato Alcib. 2.

RULE II. The Genitive Case is often governed by another Substantive understood : as, *τι της φαλαγγος*, supple *μερος*. *A part of the line*. Xen. Anab.

For the <i>possessions</i> of friends	<i>κοινος γαρ ὁ ὁ φιλος</i> .	Eurip.
are common.		Orest.
We ought to bear the <i>de-</i>	<i>δει φερω ὁ ὁ θεος</i> .	Eurip.
<i>crees</i> of the gods.		Phœniss.
Go you and bring the <i>son</i> of	<i>Χωρεω συ και κομιζω ὁ Μενοι-</i>	
Menœceus.	<i>κευς</i> .	Id.

RULE III. The Genitive Case is often put elliptically : *ἐνεκα*, *ἐκᾱτι*, or *οὐνεκα*, *on account of*,

being understood : as, δειλαίε τοῦ νοῦ, *supple οὐνε-
κα, wretched upon account of your temper.* Soph.

And great grief for my fa- καὶ πατὴρ πένθος μεγάς. Æs-
ther. chyl.

O wretched I *upon account* ὦ μέλεος ἔγω κακός. Eurip.
of my misfortunes. Orest.

He blames us neither *upon* οὐτ' ἀρ' ὄγ' εὐχῶλη ἐπιμεμφο-
account of a vow nor a sa- μαι οὐθ' ἑκατομῆ. Hom.
crifice.

RULE IV. The Poets frequently, and the
Prose writers sometimes, use the Dative instead
of the Genitive : as, πατρὶ τιμῶρον φονοῦ. *The
avenger of your father's murder.* Soph. Elect.

Of the son of Labdacus. ὁ Λαβδακίῳ παῖς. Soph. Œ-
dip. Tyr.

And you will confirm the και βεβαιῶν ὁ δικάστης ἡ δοξα.
opinion of the judges. Plato Crit.

What is *my* aged father do- τις γὰρ πατὴρ ἔγω πρεσβύς ἐν
ing at home ? δόμος^{PI} δρῶ; Eurip. (Iamb.
Trim.)

RULE V. A Noun denoting time, and an-
swering to the question *when*, is commonly put in
the Genitive or Dative, *how long* in the Accusa-
tive : thus, οἱ νυκτός και ἡμέρας ἐφυλαττον, *who kept
guard night and day.*

And a trireme was taken the και τριηρης ἡ αὐτός ἡμέρα^d ἀλ-
same day. ισκῶ.^{PF} Thucyd.

The anger of lovers lasts but a short time.	ὀργή φιλεῖ ὀλίγος ἰσχύει χρόνος. Menand. (Iamb. Trim.)
Having held the sovereign power for three or four days.	κατέχων ^{2 a} δὲ τρεῖς ἢ τετταρες ἡμέρας ἢ τυραννίς. Plato Alcib. 2.

III. CONCORD OF ADJECTIVES.

RULE I. The Article, an Adjective, or Participle, agrees with its Substantive in Gender, Number, and Case.

Knowing the <i>two</i> men to be worthy of confidence.	γινώσκων ὁ ἀνὴρ ἀξιόπιστος ὢν. ^{pa} Xen. H. Gr.
If ye now truly have this knowledge, be propitious.	εἰ δὲ νυνὶ ἀληθῶς οὕτως ὁ ἐπιστη- μη ἔχω ^{du} ἰλεως εἰμι. ^{op} Plat. Euthyd.
That the life of private men is secure and undisturbed and without danger.	ὁ μὲν ὁ ἰδιώτης βίος ^{ac} ἀσφαλής καὶ ἀπραγμάτων καὶ ἀκινδύνος ὢν. Dem. Philip.
The boat was already crowded and full of lamentation.	ἤδη πληρῆς το πορθμεῖον καὶ οἰ- μωγῆς ^b ἀναπλεως. (Att.) Lu- cian.

RULE II. An Adjective as a predicate, is often put in the Neuter Gender, *χρημα* commonly, *κτημα*, *πραγμα*, and *ἔργον* sometimes, being understood; as, οὐκ ἀγαθὸν (*χρημα*) πολυκοιρανιη.

Hom. *The government of the many is not good.*

How troublesome friends are. ὡς χαλεπὸς εἰμι ὁ φίλος. Aristoph.

Wisdom alone of possessions is immortal. σοφία μόνος ὁ κτήμα ἀθάνατος. Isocr.

Wealth is cowardly, and a pitiful thing fond of life. δειλὸς δ' ὁ πλούτος, καὶ φιλοψυχὸς κακός. Eur. Phœniss.

A woman is exceedingly well fitted to procure wealth. χρεῖμα^{pl} πορίζω εὐπορὸςⁿ γυνή. Aristoph. Eccl.

RULE III. An Adjective or Participle is often put in a different Gender from the Substantive with which it is connected.

O children, overshadowed with suppliant boughs ! Ω τέκνον, ἰκτηρίος κλαδὸς ἐκστεφω.^{p pa pass} Soph. CEd. Tyr.

Alas ! O good and faithful soul, thou art then gone leaving us. φευ, ὦ ἀγαθὸς καὶ πιστὸς ψυχή, οἴχομαι δὴ ἀπολείπω^{pa 2 a} ἔγω. Xen. Cyr.

IV. GOVERNMENT OF ADJECTIVES.

RULE I. Adjectives signifying *desire, memory, knowledge, fitness, fulness, plenty, superiority, defence, acquitting*, or their opposites ; also *worth, difference*, &c. govern the Genitive Case : as, ὧν προθυμὸς ἦσθ' αἶει. *Of which you were always desirous.* Soph. Elect.

Skilled in warlike affairs.	ἐπιστημων ^{ac} * ὁ στρατιωτικός. Xen. Cyr.
Already fit for marriage.	γαμος ἤδη ὥραιος. ^f Xen.
The whole world is full of traitors.	πας ἡ οἰκω ^{pa pr pas} μιστος γινο- μαι ^{p mi} προδοτης. Demosth. περι στεφ.
Who is superior to the pleasures of the body.	ὅς ἐγκρατης μεν εἰμι ὁ δια ὁ σω- μα ^g ἡδονή. Xen. Mem.
Destitute of all things.	πας ἐρημος. ^{ac pl} Soph. Œd. Tyr.

RULE II. Verbals compounded with the privative α, † and those ending in ικος, govern the Genitive :‡ as, οἵτινες δε ἀπειροὶ ἡμῶν ὄντες. *Such as are acquainted with us.* Xen.

Uninstructed in virtue.	ἀπαιδευτος ἀρετῇ. Xen.
That he might be as far as possible from the view of this city.	ὥς πλειστός εἰμι ὅδε ἀποπτος ἀσ- τυ. Soph. Œdip. Tyr.
But if ever a war should break out, you might not be unpractised in these.	εἶδε ποτε πολεμος γινομαι ² * ὅτ μηδε οὗτος ἀγυμναστος εἰμι. ^{op} Xen. Cyr.

* The preposition *περι* is sometimes used after adjectives of this description. Thus Plato Hipp. Min. *περι τῶν τεχνῶν ἐπιστημων.* And occasionally they govern the case of their verbs. Thus Xenoph. Cyr. III. *ἐπιστημονες ἦσαν τα προσηκοντα τῇ ἑαυτῶν ἑκαστος ὀπλισι.* See Eurip. Med. 691. Aristoph. Nub. 867.

† See an account of the privative α, under the preposition ἀπὸ.

‡ ἀορατος and some others used in a passive sense require the dative ; as, ταδε δε οἰκονομῶν ἀορατος ἡμῖν ἐστιν. Xen. Mem.

RULE III. Partitives and words used partitively, Comparatives, Superlatives, Indefinites, Interrogatives, and some Numerals, take after them the Genitive Plural: as, καλλίστα παιδων, *most beautiful of girls*. Theocr.

The younger of the men.

ὁ νεος ἀνθρωπος. Isocr.

For who of the Greeks, and who of the barbarians does not know?

τις γὰρ οὐκ εἶδεω^{p mi} Ἕλληνες, τις δὲ βαρβάρους; Dem. περὶ στεφ.

And some of them also fell.

ὁδε καὶ οὗτος ἀποθνήσκω.^{2 a} Xen. Anab.

And how they might become the best of all.

καὶ ὡς πᾶς ἂν εἴμι^{op} ἀγαθος. Xen. Mem.

O mother, of the Persians indeed my father is much the most handsome.

ὦ μητὴρ, Πέρσαι μὲν πολὺ καλὸς ὁ ἐμὸς πατήρ. Xen. Cyr.

RULE IV. The Comparative Degree, when a comparison is stated, requires the Genitive after it: as, τοῦ καὶ ἀπο γλώσσης μελιτος γλυκίων ῥέεν αὐδῇ. Hom. *From whose tongue the speech flowed sweeter than honey.*

I have found nothing superior to necessity.

κρείσσων οὐδεὶς ἀναγκῇ εὕρισκω.^{2 a} Eurip. Alcest.

Do you think you could answer better than Gorgias?

οἶομαι σὺ καλὸς ἂν Γοργίας ἀποκρίνομαι; ^{1 a} Plato.

For there is no greater evil than anarchy.

ἀναρχία γὰρ μέγας οὐκ εἴμι κακός. Soph. (Iamb. Trim.)

There is a time when silence will be better than speech,

εἴμι δ' οὐ σιγῇ λόγος ἀγαθός γινομαι^{2 a} ^{opt} ἂν εἴμι δ' οὐ σι-

and there is when speech γῆ λογος. Eurip. Orest.
is better than silence.

RULE V. An Adjective or Pronoun in the Neuter Gender without a Substantive * governs the *Genitive* : as, εἰς τοσούτον δε κακίας ἦλθεν. Lys. *He arrived at such a pitch of wickedness.*

So much of hope I entertain. τοσούτος γ' ἐστὶ ἐγὼ ἢ ἐλπίς.
Soph. Œd. Tyr.

But he has arrived at such a ὁδ' εἰς τοσούτος^{ac} μωρία ἀφικνεο-
pitch of folly. μαί.² a Eurip. Med.

My marriage cannot be οὐ μεμπτος ἐγὼ^d π^l ὁ γαμος εἰς
blamed to this day. ὁδ' ἡμερα. Eurip. Phœniss.

For I will never proceed to ἐγὼ γὰρ οὐποτ' εἰς ὁδ' εἰμι †
such a misfortune. συμφορα. Id.

RULE VI. Adjectives signifying *advantage, likeness, conformity, trust, obedience, clearness, decency, facility, affection, nearness, equality*, or their *opposites*, with *Verbals*, and those compounded of *συν* and *ὁμου*, govern the *Dative* ; as, Φιλιππῷ μὲν ἦν συμφερον. Demosth. π. στεφ. *It was advantageous to Philip.*

* The substantive *μερος* is commonly understood. It is expressed by Sophocles, Œdip. Tyr. v. 294. Ἀλλ' εἴ τι μὲν δὴ δέματος γ' ἔχει μέρος.

† The present of *εἰμι*, *eo*, and its compounds are generally used by the Attic writers in a future sense ; thus, εἰμι καὶ σωσω πόλιν. Eurip. Phœniss. I will go and save the state. Μικρον ἱπανιμι. I will recapitulate a little. Xen. Cyr. See Zeun. ad Viger. p. 207. 8vo.

Visions are like fictions.	ἴσος δὲ ψευδὸς ὄψις. Theocr.
To you it will be honourable, and to the state advantageous.	καὶ σὺ καλὸς εἰμι καὶ ἡ πόλις ἀγαθός. Xen. Mem.
Every tyrant is inimical to liberty and an enemy to the laws.	τυραννὸς ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμος ἐναντίος. Demosth.
It is disgraceful to those nobly born to live viciously.	ζῶν αἰσχρὸς αἰσχροῦς ὁ καλῶς πεφυκα. ^{pa} Soph. Elect.
All things are spoken and all attempted by him.	ἐστὶ ἐκεῖνος πᾶς λεκτός, πᾶς δὲ τολμητός. Soph. Philoct.
Be a relation to them, be a friend.	γινομαι ^{2 a} ὁδὲ συγγενής, γινομαι φίλος. Eurip. Heracl.

RULE VII. Comparatives and Superlatives are commonly accompanied with the measure of difference in the *Dative* :* as, ἀνθρώπων μακρῶ ἀριστός. *By far the best of men.* Herodot.

By how much the greater by so much the more perplexing.	ὅσος μέγας τοσούτος χαλεπός. ^f Plato Crit.
Art is far weaker than necessity.	τεχνη δ' ἀνάγκη ἀσθενής μακρός. Æsch. Prom.
The other by far the first of his contemporaries in every thing.	ὁδὲ ἕτερος ὁ ἥλιξ μακρὸς το παντὶ ^{pl} πρώτος. Herodot. Clio.

* The substantive *μικρός* or *διαστημα* is generally understood with the *Dative*.

RULE VIII. Adjectives frequently take after them an *Accusative* case, governed by the præposition *κατα* understood : as, *εἶδος καλλιστος, ψυχην φιλανθρωποτατος*. Xen. Cyr. *In form the most beautiful, in disposition the most humane.*

There is no one of us so obstinate by nature.	<i>οὐδεις ἐγω εἰμι οὕτω δυσκολος ἡ φυσικῶς.</i> Æschin. contra Ctes.
Endeavour to be, <i>with respect</i> to your body, fond of labour, and <i>with respect</i> to your mind, desirous of wisdom.	<i>πειραομαι το μεν σωμα εἰμι φιλοπονος, ἡ δε ψυχη φιλοσοφος.</i> Isocr.

V. CONCORD AND GOVERNMENT OF PRONOUNS.

RULE I. 1. The Relative and Relative Adjectives agree with their *Antecedents* in Gender and Number.

2. If there be no other Nominative between them and the Verb, they will form the subject of the Verb.

The great Jupiter is in heaven, who inspects all things.	<i>εἰμι μεγας ἐν οὐρανὸς Ζεὺς, ὅς ἐφορᾷ πας.</i> Soph. Elect.
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Do those things which will not hurt you : and reflect before action.	<i>πρασσω δε οὗτος ὅς συ μη βλαπτῶ, λογίζομαι ^{1 a} δε προ ἐργῶν.</i> Pythag.
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RULE II. But when a Nominative comes between the Relative and the Verb, the Relative is governed by some other word either expressed or understood.

For why should I live whose father was king of all the Phrygians?

τι γὰρ ἐγὼ δεῖ ζῶν ὅς ^{d f} πατὴρ μὲν εἰμι ἀναξ Φρυγῆς ἅπας ; Eurip. Hec.

He gave them what *he* promised.

ἀποδίδωμι ^{1 a} αὐτός ὅς ^{pl} ὑπισ-
χνεομαι. ^{2 a} Xen. Anab.

This man is an important friend to whom he may be a friend.

ὁδε ἀνὴρ πολὺς μὲν ἄξιός φίλος ὅς ἂν φίλος εἴμι. ^{su} Id.

It is your business to employ such arguments by which you shall reconcile your sons.

σὸς ἔργον—λέγω τοιοῦδε μύθος ὅς διαλλαττω τέκνον. Eurip. Phœniss.

RULE III. The Attic and Ionic writers often put the Relative by attraction in the same case with the Antecedent.

To abide by the decisions which the state might pronounce.

ἐμμένω ἢ δικῇ ^d ὅς ἂν ἡ πόλις διαζῶ. ^{op} Plat. Crit.

The first of men whom we know.

πρῶτος ^{ac} ἀνθρώπος ὁ ἐγὼ ἴδμεν for ἴσαμεν). Herod.

But examine each of the *things* separately which the deity hath said.

ἀλλὰ καθ' ἐν ἑκαστος ἐπισκο-
πεῖ ^{pl} ὅς ^b ἐπὶ ὁ Θεός. Xen. Apol.

And all turn their attention, not to the just *arguments*

καὶ προσεχω ἅπας (νοῦν), οὐχ ὅς ἐπὶ ποτε ἐγὼ δίκαιος, ἢ

which we have already advanced, or might advance, but to (*the things*) which we are doing.

νυν ἂν ἐπῶ, ὅρ' ἄλλ' ὅς ποιεῶ.
Dem. Phil. 4.

RULE IV. The Personal, Reciprocal, and Adjective Pronouns, are frequently used in the *Genitive*, sometimes in the *Dative*, instead of the Possessive : as, πατερὲς ἡμῶν, *the father of us* : for πατερὲς ἡμετέρει, *our father*. Orat. Dom.

Such as his Margites.

αἶον ἐκεῖνος ὁ Μαργειτης. Aristot.

Now your actions are manifest.

νυν δὲ συ^{pl} το ἔργον φανερός γινομαι.^{p pass} Lys.

You have ruined my art and livelihood.

ἀπολλυμι^{1 a} ἔγω ἡ τέχνη καὶ ὁ βίος. Aristoph. Pax.

It is enough if every one perform his own duty.

ἱκανός δέ, ἔαν ἕκαστος ἐκπληρῶ τοῦ ἑαυτοῦ ἔργον. Epict. Ench.

From this period Astyages sent for his daughter and her son.

ἐκ δὲ οὗτος ὁ χρόνος^b μεταπεμπομαι^{1 a} Ἀστυαγῆς ἡ ἑαυτοῦ θυγατρὸς καὶ ὁ παῖς αὐτοῦ. Xen. Cyr.

But Nicias also himself thought that their affairs were bad.

ὁδὲ Νικίας νομίζω μὲν καὶ αὐτὸς πονηρὸς σφεῖς τὸ πρᾶγμα εἶμι. Thucyd.

RULE V. 1. Two or more Substantives Singular commonly have an Adjective, Relative or Participle in the *Plural* Number.

2. If they signify things without life, the Adjective, Relative or Participle must be in the *Neuter Gender*.

3. If they be of different Persons or Genders, the Adjective, Relative or Participle will agree with the most worthy.

And all the men and women were fair. λευκος δε πας ὁ ἀνὴρ καὶ ἡ γυνή. Xen. Anab.

Don't you perceive that shame and fear are innate in men? Αἰδώς δε καὶ φόβος οὐχ ὅραω ἐμφύτος ἀνθρώπος ὢν; Xen. Mem.

When they saw each other, his wife and Abradates, ὥς δ' εἶδω^{2 a} ἀλλήλων, ἡ γυνή καὶ ὁ Ἀβροδάτης, ἀσπαζομαι^{1 a} ἀλλήλων. Xen.

Such entertainment he afforded them (Astyages and Mandane) at supper. τοιοῦτος μὲν αὐτοὺς εὐθυμία^{1 l} παρεχω ἐπὶ το δειπνον. d Xen. Cyr.

VI. CONCORD OF VERBS.

RULE I. A Verb agrees with its Nominative in *Number* and *Person*: as, ὑμεῖς δ' εἰς τὴν ἐκκλησίαν ἐπορευεσθε. Demosth. περὶ στεφ. *And ye went to the assembly.*

Next day, at day-break, the Prytanes summoned the ἡ δ' ὑστεραίῃς, d ἅμα ἡ ἡμέρα, d ὁ μὲν πρυτάνεις ἡ βουλή κα-

council to the senate-house.	λεω εἰς το βουλευτηριον. Demosth. π. στεφ.
The gods love the humble and hate the wicked.	ὁδε σωφρων θεος φιλεω και στυγεω ὁ κακος. Soph. Aj.
Thus they two weeping addressed their son intreating <i>him</i> much.	ὡς ὄγε κλαιω προσανδαν φιλος † υἱος, πολλα λισσομαι. Hom. II.

RULE II. Plural Neuters are commonly construed with Verbs Singular : as, ἀπέλιπεν τα χρηματα, Aristoph. *Money has failed.*

But it is not so.	ἀλλ' οὐκ εἰμι οὗτοι. Dem. π. στεφ.
And the children were brought to him.	και φερω ¹ a pas παρ' αὐτος τὸ παιδιον. Plato.
The armies were near each other.	ἐγγυς ἀλληλων το στρατευμα γιγνομαι. Xen. Cyr.
Objects themselves do not distract men, but opinions about them.	ταρασσω ὁ ἀνθρωπος οὐ τοπραγμα, ἀλλα τὸ περι τὸπραγμα ^ε δογμα. Epict. Ench.

OBSERV. Two nouns in the singular, connected by a conjunction, when they express different shades of the same idea, require the verb to be in the singular number : as, μαχη, πολεμος τε δεδηε. Hom. II. The battle and the fight raged (was kindled).

If I had the tongue and the melody of Orpheus.	εἰ δ' Ὀρφευς ἐγω ^d γλωττα και μελος παρειμι. Eurip. Alcest. (Iamb. Trim.)
Both the air and the atmos-	και ὁ ἀηρ και τὸ πνευμα, τὸ πε-

- phere around it *produces* the same effect. ρι αὐτος^{ac} ὁ αὐτος ποιεω.
Plato Phæd.
- And there *was* tumult and uproar, such as is likely to happen, an alarm being taken. και θορύβος και δουπος εἰμι;
οἶον· εἰκος, φόβος ἐμπιπτω,^{2 a}
γίγνομαι. Xen. Anab.

So also in Latin : tanta circa fuga atque trepidatio *fuit*.
Liv. 21. 7. pigritia et desperatio in omnium vultu *emineret*.
Id. 21. 35.

RULE III. A Verb, whether active, neuter or passive, may have for its Nominative an Infinitive with the Article, or the clause of a sentence.

When an Adjective, or Pronoun, or Participle is connected with it, it is always in the Neuter Gender: as, *τογε ἀδικειν οὔτε ἀγαθον οὔτε καλον* (ἔστι). Plato Crit. To do an injury is neither good nor honourable.

- To love is voluntary. το δ' ἐραω ἐβελουσιος εἰμι. Xen.
Cyr.
- For to imitate is natural to men from childhood. το τε γὰρ μιμέομαι σύμφυτος οἱ
ἄνθρωποι ἐκ παῖς εἰμι. Ari-
stot.
- What sort of pleasure does *victory* produce? ποιος τις ἡδονη τὸ νικᾶω παρεχω;
Xen.
- To have a mind not ill regulated is the greatest gift of God. το μη κακῶς φρονεω θεος μεγα-
δωρον. Æschyl. Agam.

RULE IV. Substantive and Neuter Verbs, and the Passives of Verbs of *naming, judging, &c.* take after them a *Nominative Case*; as, οὐκ αἰχμητῆς πεφῦκεν. Eurip. Orest. *He is not a warrior.*

The less is always an enemy to the more.* ὁ πολὺς δ' αἰεὶ πολεμιὸς καθίστημι ὁ ἔλαχυν. Eurip. Phœniss.

The degraded spends the rest of his life dishonoured. ὁδὲ ἐκκρινῶ¹ a pass ἀτίμος ὁ λοιπὸς βίος διατελεῶ. Xen. Cyr.

I shall be called yours, and you shall be called mine if I shall conquer. σὸς μὲν ἔγω, σὺ δ' ἐμὸς κεκλησώμαι, εἴκε κρατεῶ. Theocr.

For a cautious commander is better than a bold one. ἀσφαλὴς γάρ εἰμι ἀγαθός, ἢ θρασὺς στρατηλάτης. Eurip. (Troch. Tetram. Cat.)

VII. GOVERNMENT OF VERBS.

I. Of Verbs governing the GENITIVE CASE.

RULE I. Verbs implying any *desire, affection* or *anxiety* of mind, or the reverse, govern the

* The abstract is here put for the concrete.

Genitive : * as, ἐπιμελῶς αὐτῆς, *be careful of her.*
Xen. Cyr.

If being in any respect careful of me. εἰ τι ἐγὼ κηδομαι. Plato Crito.

Why are you eager for the fight? τις μαχῆς ἡμειρώ; ^{Pl} Theocr.

Of beautiful persons, some they love, others they do not. ὁ δὲ καλὸς, ὁ μὲν ἔραω, ὁ δὲ οὐ.
Xen. Cyr.

I have indeed been often surprised at the boldness of those who spoke for them. πολλακίς οὖν θαυμάζω ἢ ἡ
τολμῇ ὁ λεγὼν ὑπὲρ αὐτοῦ.
Lys.

RULE II. Verbs expressive of any of the senses except the sense of sight, govern the *Genitive* : as, ἀλλ' ἀκούε μου. Eurip. Alcest.
But hear me.

Which (things) you shall soon hear. ὅς πυνθανομαι ταχῶς. Soph. Elect.

It is dangerous to touch a diseased person. δυσχερὲς ψαύει νοσέει ἀνθρώπου. Eurip. Orest.

For you never saw a noble οὐδεὶς γὰρ πώποτε σάουτου [†]

* ποθῶ, *desidero*, has always an accusative after it : as, τοιαύτην κεφαλὴν ποθῶ. For such a head (such a person) I languish. Hom. ἵνα ἥσσαν τὰ οἰκαδὲ ποθοῖν. That he might the less regret the things at home. Xen. Cyr. ἡμειρώ, *desidero*, is sometimes construed with the accus. See Soph. Œdip. Tyr. 59.

deed of your own.

ἔργον^{ac} καλὸς θεοομαι.^p

Xen. Mem.

I saw *them* clinging fast to them.

ὤραω ἀπριζέχω *^{mi} αὐτοῖς. Lucian.

RULE III. Verbs signifying to *know*, to *remember*, to *forget*, to *consider*, *reflect*, *understand*.

No inclination has seized you to know another state and other laws.

οὐδ' ἐπιθυμία σου ἄλλος πολις
οὐδ' ἄλλος νομος λαμβανω^{2 a}
εἶδημι. Plato Crit.

And they remember with pleasure their former actions.

καὶ ἡδεως μὲν ὁ παλαιος πραξίς
μναομαι.^{p pass} Xen. Mem.

But when he saw a hind bounding forth, forgetting every thing he heard.

ὥς δὲ εἶδω ἔλαφος ἐκπηδᾶω,^{1 a}
πας ἐπιλανθάνω^{2 a mi} ὅς^g
ἀκουω. Xen. Cyr.

RULE IV. Verbs signifying to *rule* or *govern*, to *excel*, to *accuse* or *blame*,† to *judge*, to *be condemned*, to *neglect*, to *despise* (καταφρονεω, ὑπεροράω) or *ridicule*.

The Sacian shall not command your entry to me.

ἡ παρ' ἐγώ^{ac} εἰσοδος σου^d οὐ
Σακας ἀρχω. Xen. Cyr.

* The verb ἵχω, in the middle voice, sometimes signifies, to *hold by*, to *be next*, and has the genitive after it, governed probably by the preposition *περὶ* or *ἀπο*: thus, αἰεὶ τῶν ἀγαθῶν ἵχιο. Hesiod. Theog.

† μιμφομαι *culpo* for the most part governs the accusative: as, οὐδεις αὐτοὺς ἱμεμφιστο. Xen. Anab.

- He holding this in his hands ἡ ἀρ' ὅγ' ἐν χερσὶ ἔχω, ἡγεομαι^{1a}
led the people. λαος. Hom. Il.
- If any one be charged with εἰαν τις ἀλίσκω^{2a} κλοπή, καὶ
theft and be not punished μὴ τιμάω^{1a p} θάνατος. De-
with death. mosth.
- And entertaining great hopes καὶ μεγας ἐλπίς ἔχω^{ac} πας δια-
that he will surpass all in φερῶ τῷ δυναμαι^{inf} λεγῶ τε
the power of speaking and καὶ πράττω. Xen. Mem.
acting.

RULE V. Verbs signifying to *begin*, to *desist*, to *attempt*, to *attain* and *obtain*, to *refuse* or *deny*, (φθονέω, μεγαίρω) to *err* or *fail*, to *surrender* or *give up*, to *aim at*.

- I will go there, whence I ἐγὼ δὲ ἀπείμι ἐκείσε, ὅθεν ἐγὼ^d
think there is an oppor- δοκεῶ καιρὸς εἶμι ἀρχομαι ἡ
tunity to begin the fight. μαχη. Xen. Cyr.
- Which, having not obtain- ὅς^{pl} μὴ κυρεῶ^{1a} ἡ δικη, πει-
ed my right, I will try to ραομαι δρῶ. Eurip. Phæ-
do. niss,
- Hear what I wish to obtain ὅς^{pl} δὲ σὺ τυγχάνω^{* 2a} ἐφι-
from you. μαι, ἀκουῶ.^{1a} Soph. Phi-
loct.

RULE VI. Verbs signifying to *partake of*, to *inherit*, (κληρονομεῖν) to *enjoy*, to *want*, to *despair*.

- That all may enjoy their ἵνα πας ἐπαυρομαι βασιλεὺς.
king. Hom.
- And all the citizens and καὶ πας πολίτης καὶ ὁ προσχω-

- neighbours, men and women, shared in the feast. ρος ἀνδρῶν καὶ γυνῶν μετεχῶν ἢ ἐορτῇ. Xen. Anab.
- They were in want of every thing and despaired of their safety. ἐνδεής εἰμι ἅπας καὶ ἀπορῶμι^m ἢ σωτηρία. Demosth. κατὰ Νεάρχου.

RULE VII. Verbs signifying to *differ from*, to *oppose*, to *forgive*, to *spare*, to *speak falsely of*.

- Spare my kids, spare, wolf, my dams. φειδομαι ὁ ἐρίφος, φειδομαι, λύκος, ἢ τοκάς ἐγώ. Theocr. (Dor.)
- And if you have any thing to say in opposition to my statement, oppose and I will yield to you. καὶ εἰ πῃ ἔχω ἀντελέγω ἐγώ λέγω, ^{pa} ἀντιλέγω, καὶ σὺ ^a πειθῶ. ^m Plato Crit.

RULE VIII. Verbs signifying in the Active Voice, to *fill*, to *empty*, to *satiate*, to *free*, to *deprive of*, to *frustrate*, to *deserve*, to *remind of*, to *obtain for* (λαγχάνω) govern the *accusative* of the person with the *genitive* of the thing. In the Passive Voice they govern the *genitive*.

- I have *filled* this tender eye with tears. ὄψις τερνὴν ἤδε πληθῶ^{1a} δακρυ. Eurip. Med.
- I will again *remind* you of these. ὁ σὺ αὐτίς μεμνησκῶ (μνάω). ^{1f} Hom.
- Since he wishes to be a *sharer* of this banishment. ἐπεὶ προθυμέω ἡδὲ κοινοῶ φυγῆ. Eurip. Phœniss.
- He was *full* of shame, so as αἰδώς δὲ ἐμπιπλημί, ὥστε καὶ

even to blush when he met
with his elders.

ἐρυθραίνομαι, ὅποτε συντυ-
χάνω ὁ πρεσβύς. Xen.
Cyr.

GENERAL OBSERVATIONS.

OBSERV. Verbs denoting *origin* or *termination*, *buying* and *selling*, *distance from*, the *materials* from which any thing is made, the *food* or *drink* of which one partakes, the *period of time* spoken of, and some others, are commonly classed under the general rule: But a little attention will make it evident that the *genitive case* of the nouns following them in the order of construction, is either governed by a *preposition in composition* or *understood*, or by the *ellipsis* of some noun: as, οἵπερ καὶ τῶν κινδύνων πλείστον μέρος μεθεξουσιν, &c. *Isocr. Archid.* who also shall have the greatest *share* of the dangers.

After they had ceased from labour.

αὐταὶ ἐπεὶ παύομαι^{1 a} (ἀπο)
πόνος. Hom.

About what time will Her-
mione return to the house?

ἦκω δ' ἐς οἶκος^{Pl} Ἑρμιονῆ (πε-
ρι) τίς χρόνος; Eurip. Orest.

Don't you think we might
check his boldness?

οὐκ ἂν οἶομαι αὐτός (ἀπο) θρα-
σὺς ἐπισχῶ; ὁ Plat. Hipp.
Maj.

The Armenian said *that* he
would give a great deal
for this.

φημι ὁ Ἀρμενίος (ἀντί) πολὺς
ἂν οὗτος πρᾶσθαι. Xen. Cyr.

RULE IX. Εἶμι, γινομαι, and other verbs sig-
nifying *possession*, *property* or *duty*, govern the
genitive; as, τῶν γὰρ νικάντων ἐστι. Xen. Anab.
it belongs to the conquerors.

It belongs to those who have gained the battle also to command. ὁ γὰρ μάχη νικῶν^{pa} καὶ τὸ ἀρχῶν ἐστὶ. Xen. Anab.

They become of the old men. οὗτος ὁ γερασ^c γινομαι. Xen. Cyr.

But when it was necessary to determine whose the coat should be. ὅποτε δε κρίνω^{1a} δεῖ^{op} ὀποτέρου ὁ χιτῶν εἰμι.^{opt} Id.

II. Of Verbs governing the DATIVE CASE.

RULE I. Verbs or Adjectives followed by Nouns expressing the *cause*, *manner* or *instrument*, require them to be put in the Dative.

He entreated them by every art and contrivance. δεομαι αὐτος^{gen} πας τεχνῆ καὶ μηχανῇ. Xen. Anab.

And they live by remembrance more than by hope. καὶ ζῶω ἡ μνημὴ μαλλον ἢ ἡ ἐλπίς. Aristot.

But with brazen and adamantine walls, as he says, he fortified our country. ἀλλὰ χαλκεὺς καὶ ἀδαμαντίνος τειχός, ὡς αὐτὸς φημι, ἡ χώρα ἐγὼ τειχίζω.^{1a} Æsch. adv. Ctes.

For it had been cut off by a scymitar by the Egyptians. ἀποκοπτῶ^{plu} γὰρ κούρις ὑπο οἱ Αἰγυπτίαι. Xen. Cyr.

RULE II. A verb signifying *advantage* or *disadvantage* governs the *Dative*; as, ὥστ' ἀρκεῖν φίλοις. Soph. Elect. So as to assist his friends.

If it is agreeable to you.

εἰ σὺ ἡδομαι ἐστὶ. Plato Phædo.

It is not easy for every thing
to happen to a mortal man
according to his wish in
his life.

πας δὲ οὐ ῥαδίως θνητὸς ἀνὴρ κα-
τα νοῦς^{ac} ἐν ὃ ἑαυτοῦ βίος ἐκ-
ταίνω. Plato Menex.

For in jest no less than in
earnest, he benefited those
associating with him.

καὶ γὰρ παίζω^{pa} οὐδὲ ἦττον ἢ
σπουδαζῶ λυσιτελεῖν ὁ συνδια-
τρίβω.^{pa} Xen. Mem.

The following Classes of Verbs for the most
part govern the Dative.

1st, Verbs of *commanding, obeying, yielding,*
announcing, approaching, and meeting.

I shall obey those in office.

οἱ ἐν τέλει βεβῶς πείθω. So-
phocl.

He ordered each man.

κέλευω φῶς ἑκάστος. Hom.

The body must be accus-
tomed to obey the mind.

ἡ γνῶμη ὑπηρετεῖ το σῶμα ἐθί-
στος. Xen. Mem.

What wild beasts he should
not come near.

ὅποιος οὐ χρεὶ θηρίων πελαζῶ.
Xen. Cyr.

We announced, therefore, to
each other to come as
early as possible to the
usual (*place*).

παράγγελλω^{1 a} οὖν ἀλλήλων ἡ-
κω ὥς προῖταιτατα εἰς τὰ εἰω-
θα.ⁿ Plato Phædo.

2d, Verbs of *praying or entreating*; as,
προσευξομεθα τοῖσι σοῖς ἀγάλμασι. Eurip. Hippol.
We will invoke thy image.

I entreat all the gods and
goddesses.

ὁ θεὸς εὐχομαι πᾶς καὶ πασα.
Dem. π. στεφ.

We will pray to caution, the most useful of goddesses, to save this city. ἡ δ' εὐλαβεία, χρησίμος θεὰ προσευχομαι ἥδε διασώζω πόλιν. Eurip. Phœniss. (2 Iamb. Trim.)

3d, Verbs of *using*, *rejoicing* and *gratifying*, *admiring*, *resembling*.

They seem to use you in a still more friendly way than others. συ δε—εἰκω^{p mi} ἐπὶ φιλικωτέρον ἢ ὁ ἄλλος χρομαι. Xen. Mem.

But he thought that the gods were much gratified with the honours of the most pious. ἀλλα νομιζω ὁ θεος ἡ παρὰ ὁ εὖσεως τιμὴ μαλα χαίρω. Xen. Mem.

4th, Verbs of *admonishing*, *blaming*, *reproving*, and *being angry*.

I admonish the sailors. ὁ δε ναυτης παραινώ. Thucyd.

Hector, you always somehow reprove me offering in meetings good advice. Ἐκτωρ, αἰε μεν πως ἐγὼ ἐπὶ πλησσω, ἀγορὰ ἐσθλος^p φραζομαι. Hom.

The soldiers having heard it, were angry and highly exasperated at Clearchus. ἀκουω^{1 a} δ' ὁ στρατιωτης, χαλεπαινω και ὀργίζομαι ἰσχυρως ὁ Κλεαρχος. Xen. Anab.

5th, Verbs of *contending*, *opposing*, or *resisting*, (ἀντιβαινω, ἀνθιστημι,) *avenging*, (τιμωγω,*) *assisting*, (ἀμυνω,²) *pardoning*, *trusting*, and *distrusting*.

* Τιμωγεῖν, governing the *Dative*, signifies *to avenge*; governing the accusative, *to punish*, *to assail*. See Soph. Œdip. Tyr. 107, 136, 140.

No one opposed him.

οὐδείς αὐτός μαχομαι. Xen.
Anab.

And I pardoned you.

καὶ ἐγὼ σὺ συγγνωσκω. Xen.
Cyr.

And they entreat you to be
upon your guard lest the
barbarians attack you in
the night.

καὶ κέλευσ φυλαττω^{mi} μὴ ὑμεῖς
ἐπιτίθημι^{su 2 a mi} ἢ νυξ ἡ ὁ
βαρβαρος. Xen. Anab.

But I perceive some rather
trusting him than any of
them.

ἀλλ' (ὁρῶ) ἐνίοι μαλλον ἐκεῖνος
πιστεῦω ἢ τις αὐτός. Dem.
π. συμ.

RULE III. Passive Verbs sometimes govern
the Dative of the Agent.

Has any thing new been de-
creed by those below con-
cerning those here?

δοκέω τι νεός^c ὁ κατω περὶ ὁ ἐν-
θαδε; Lucian.

With respect then to the
whole of this accusation,
I hope I have spoken with
moderation.

περὶ μὲν οὖν ἡ ὅλος κατηγορία ἔ
μετρίως ἐγὼ ἐλπίζω προερεῶ. P
pass Æsch. adv. Ctes.

Why then, pray, when blam-
ing others does he make
no mention of my actions
(the things done by me)?

τι ποτε οὖν ὁ ἄλλος^d ἐγκαλεῶ, ὅθεν
ἐγὼ πρᾶσσω^{pa p pass} οὐχὶ μναο-
μαι; P^{pass} Dem. π. στεφ.

OBSERV. Passive Verbs frequently take after them the
genitive of the agent governed by a præposition expressed
or understood.

NOTE. The præpositions commonly used are ὑπό, ἀπό, παρά, πρὸς, and
ἐκ or ἐξ.

It is evident, that if he depart farther, we shall be frozen with cold.

δηλὸς ἔστι ὅτι εἰ προωτέρω ἀπείμι, ἀποπησσω² ὑπο τὸ ψυχρός. Xen. Mem.

That the citizens might not be infected (filled) with vice by strangers.

ὅπως μὴ ἐαδίουργία ὁ πολίτης ἀπο ὁ ξένος ἐμπίπταται, ὅρ Xen. de Rep. Lac.

Say that you shall not be injured by us, my daughter.

λέγω, ὡς παρ' ἐγὼ οὐδεν. ἀδικεω, ^{mi} τεκνον. Eurip. Iph. in Aul.

RULE IV. εἶμι, *sum*, when used for ἔχω, *habeo*, governs the Dative.

We have no other good but our arms and our valour.

ἡμεῖς οὐδεις ἄλλος ἔστι ἀγαθός εἰ μὴ ὄπλα καὶ ἀρετή. Xen. Anab.

So that we are no longer able to surround them by fortifications.

ὥστε μὴ εἶναι (ἐγὼ) περιτειχίζω¹ αὐτός. Thucyd.

NOTE. ἔχω is also frequently used for δύναμαι, *possum*, or has the substantive τὴν δύναμιν understood: as, ἀλλὰ πάντες ἔχουσι δεῖξαι. Xen. Mem. But all *can* show. The adjective pronoun οἴος (*qualis*) with the particle τε, has the same power; as, οὐχ οἴος τ' ἔστι φιλοσοφῆν. He is not able to philosophise.

If they could.

εἰ οἴος τ' εἶμι. Plato Crit.

Did you imagine, that it was possible for a wicked man to procure good friends?

συ δ' οἶομαι, οἴος τ' εἶναι πονηρός ὢν χρηστός φίλος κταομαι; ¹ a Xen. Mem.

Are you not able to remember that I was investigating the beautiful itself?

οὐχ οἴος τ' εἶμι μναομαι^p ὅτι τὸ καλὸν αὐτός ἐρωτάω; Plato Hipp. Maj.

No one is any longer able to

λαμψας δ' οὐδεις οἴος τε φέρω

carry a lamp through want
of exercise.

(Anapæst. Dim.) ὑπ' ἀγυμ-
νασία ἐτι νυνι. (Parœm. Aris-
toph. Ran.)

RULE V. Impersonal Verbs govern the Da- tive.

It is incumbent upon every
one. ἑκάστος ^{pl} προσηκει. Epict.
Ench.

We could not seem do what
becomes us. οὐκ ἂν πρέπον ἡμεῖς δοκεῖν ποι-
εῶ. Xen. Cyr.

But let it be sufficient for
you, seeing their works, to
reverence and honour the
gods. ἀλλ' ἐξαρκεῖ ^{su} το ἔργον αὐτοῦ
ὄραω, σεβόμεαι καὶ τιμῶω οἱ
θεοί. Xen. Mem.

Does it then appear to you
to be possible for a man
to know every thing that
exists? ἀρ' οὖν δοκεῖ σὺ ἀνθρώπου ^d δυ-
νατός εἶναι το ὄν ^{pl} πας ἐπισ-
τάμαι; Id.

OBSERV. The following impersonal verbs frequently go-
vern the dative with the genitive, viz. δεῖ, *oportet*; μετεστί,
est mihi cum aliquo; μελεῖ, *curæ est*; μεταμελεῖ, *pœnitet*;
διαφέρει, *differt*; προσηκει, *convenit*.

I see that you also will need
these *requisites*. ὄραω δὲ καὶ σὺ οὗτοι δεῖ. ^{pa 1 f}
Xen. Mem.

Whose troubles I share. ὅς μετεστί ἐγὼ πονός. Eurip.
Phœniss.

What pray have I to do
with the Corinthians? τίς δὲ προσήκει δῆτ' ἐγὼ Κοριν-
θιοί; Aristoph.

He said that he would care
nothing about your con-
fusion. ἔπω, ^{2 a} ὅτι οὐδὲν αὐτός μελεῖ ^{op} ὁ
ὑμετέρος θορύβος. Lys.

RULE VI. Verbs of *comparing, giving, promising, declaring, and taking away*, govern the Dative with the Accusative.

- He did not compare me to a god. ἔγω δε θεος μεν οὐκ εἰκάζω. ^{1 a}
Xen. Ap. Soc.
- But Jupiter does not accomplish for men all their intentions. ἀλλ' οὐ Ζεὺς ἀνὴρ νοήμα πας τελευτάω. Hom.
- To you he announced peace, to them assistance. σὺ μεν εἰρήνη, ἐκεῖνος δε βοήθεια ἐπαγγελλομαι. ^{1 a} Demosth.
π. στεφ.
- I promise you ten talents. ὑπισχνέομαι σὺ δεκα ταλάντων.
Xen. Anab.
- To avert the baneful plague from others. ἀεικής λοιγὸς ἀμυνω ^{1 a} οἱ ἄλλοι. Hom.

III. Of Verbs governing the ACCUSATIVE CASE.

RULE I. A Verb denoting *action or motion*, governs the Accusative: as, γινώθι σεαυτον. *Know thyself.*

- Fear God and honour your parents. ὁ μεν θεος φοβέομαι, ὁ δε γονεὺς τιμαω. Isocr.
- For either time consumes, or disease impairs beauty. καλλὸς μεν γαρ ἡ χρόνος ἀναλίσκω, ^{1 a} ἡ νόσος μαρναω. Id.
- Do not choose the impious as your friends having rejected the pious. μὴ δε δυσσεβὲς αἰρέομαι ^{2 a} συπαρῶθω ^{1 a} εὐσεβὲς. ^c Eurip. Orest.

OBSERV. Sometimes the infinitive mode with the article stands in place of a noun in the accusative : thus, καλοῦσι γε ἀκολασίαν τὸ ὑπο τῶν ἡδονῶν ἀρχεσθαι. Plato Phæd. They call *the being governed* by pleasures intemperance.

And thinking slavery a grievous evil before they were in love.

He also loses the remembrance of his gratitude to fortune.

And most of us till then were tolerably able to refrain from weeping.

καὶ μάλα κακὸς νομίζω,^{ac} πρὶν γε ἔραω,^{inf} τὸ δουλεύω. Xen. Cyr.

συναναλίσκω^{1a} καὶ τὸ μναομαι^p ἡ τύχη ἡ χάρις. Demosth. Olynth. 1.

καὶ ἐγὼ ὁ πολὺς^{pl} τεως μὲν ἐπεικῶς οἷός τε εἶμι κατεχω τὸ μὴ δακρυῶ. Plato. Phædr.

NOTE. The following phrases I would recommend to the attention of learners. εὖ πασχω, beneficiis afficio; εὖ ποιῶ, εὖ δρῶ, beneficiis afficio: ἑλαττων ὁ παθων εὖ τοῦ ποιησαντος. Aristot. Eth. the obliged is inferior to the obliger. κακῶς πασχω ὑπο τινος, malis afficio ab aliquo. κακῶς ποιῶ τινα, injuria aliquem afficio. εἴ τις ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτὸν. Xen. Anab. If any one should treat him well or ill. σχολαίως ποιῶν. Xen. Anab. remissè agere. δεινὰ πιπονθῆναι. Aristoph. Nub. 606. to be abominably ill treated. πασχοῦσι δὲ καὶ ἀγαθὰ οὐκ ὀλίγα. Herod. They enjoy also no few advantages. τι χρεῖμα πασχεις, ὦ πατερ; Aristoph. Nub. What ails you, father?—Πράττω. 1. πρᾶττειν τι παρὰ τινος, aliquid ab aliquo impetrare. 2. πρᾶττειν τὰ πολιτικά, to engage in politics. 3. τα κοινὰ πρᾶττειν, rempub. administrare. 4. εὖ πρᾶττειν, to be prosperous. 5. κακῶς πρᾶττειν, to be unfortunate. 6. μετὰ τινος, or ὑπὲρ τινος πρᾶττειν, a partibus alicujus stare. to act with, or in behalf of any one. 7. κάκιον vel χεῖρον πρᾶττειν, to be more unfortunate. ἄμεινον πρᾶττομεν. Aristoph. Plut. we are more fortunate. χρηστόν τι πρᾶττων. Id. 341. in good luck. 8. πρᾶττεισθαι τινα χρεῖματα, Thucyd. 4. c. 65. to fine any one. ἐπιδη τὰργυριον ἱπρᾶττομην. Aristoph. Ran. When I asked money. μισθὸν δ', ὄντην ἂν Πράττη με. Aristoph. Nub. 246. Whatever reward you may bargain with me for. ὀνομαστὰ πρᾶσσων. Eurip. Med. Her. F. 509. 9. σκοτεινὰ πρᾶττειν. Eurip. Suppl. 334. obscurè degere. 10. τα μεγίστα πρᾶττειν, sometimes signifies, ad summum fortunæ pervenire, sometimes, res magnas gerere. 11. παντὰ ἀγαθὰ πρᾶττειν, to be exceedingly fortunate.

12. *πολλὰ πράττειν*, to be officious. 13. *πράττειν φιλα τινι*, to gratify one. *ἡνικα ἐργάσασθαι τι δίοι κακὸν ἡμᾶς*. Demosth. π. στεφ. p. 118. *δοῦναι δικήν*, to suffer punishment, i. e. to give satisfaction. *δικὴν λαβεῖν παρὰ τινος*, to inflict punishment upon any one, i. e. to obtain satisfaction. *λεισμός δική*, lapidatio. Eurip. Heracl. 60. *χαρὶν δίδοναι*, to do a favour. *χαρὶν ἀντιδιδόναι*, to requite a favour. *λίγειν κακῶς τινα*, to speak ill of one. *εἰ δ' ἡμᾶς κακῶς ἱεῖς*. Eurip. Alcest. 720. *λίγουσ' αἰ κακῶς τυράννους*. Eurip. Med. 458. *κακῶς τὰ ἀπέρητα λίγωμιν ἀλλήλους*. Demosth. περὶ στεφ. 113. *τινι κακῶς φρονεῖν*, to think ill of one. *οὐκ ἂν δυνάμην σοι κακῶς φρονεῖν ποτὶ*. Eurip. Med. 465.

RULE II. Verbs of *accusing, condemning, acquitting, freeing, estimating or valuing*, take after them the Accusative of the person with the Genitive of the thing.

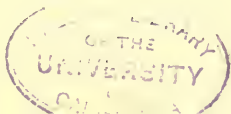
The accuser blames Socrates for this. οὗτος Σωκράτης ὁ κατηγορὸς αἰτιασθαι. Xen. Mem.

But you, goddess, having come freed him from his bonds. ἀλλὰ συ ὁ γε ἐρχομαι, ² ἄ θεα, ὑπολυουσαι ¹ δεσμούς. Hom.

For such are the exalted ideas I have entertained of you and myself. οὕτως ἐγὼ καὶ συ ὁ καλὸς ^{pl} sup καὶ ἐμαυτοῦ ^{ac} ἀξίω. ^p Xen. Cyr.

But if the property be estimated at more money. εἰαν δε πολὺς ἢ οὐσία ἀποτιμᾶω ^p ^{pas} εἰμι χρεῖμα. ^{pl} Dem. π. στεφ.

RULE III. Verbs of *asking and teaching, giving and taking away, benefiting and injuring, clothing and unclothing, concealing, hindering and persuading*, and some Verbs of *accusing*, govern *two accusatives*, the one of the person, the



other of the thing ; as, ἢν τις εἴρηται με τοῦνομα.
 Lucian. *If any one should ask me my name.*

Whether did I ask any thing
 of you ? ποτηρον αἰτεω τις συ ; Xen.
 Anab.

They teach the young men
 also modesty. διδασκω δε οἱ παις και σωφρων-
 νη. Xen. Cyr.

He did much good to the
 city. πολυς αγαθος Pl ἡ πολυς ποιειω. 1 a
 Isocr.

As he did not persuade the
 Phocians to this. ὡς οὐτος οὐ πείθω οἱ Φωκαῖες.
 Hesiod.

It is in the power of the E-
 phori to treat their king
 thus. ἐξεστι οἱ Ἐφοροι οἱ βασιλευς δεῖναι
 1 a οὕτως. Thucyd.

Do not conceal from me
 what I am going to suffer. μητοι ἐγω κρυπτω su 1 a οὕτως
 ὅσπερ μελλω πασχω. 2 a Æs-
 chyl. Prom.

You have deprived hoary fa-
 thers of their noble sons. πολυος τ' ἀφαιρέω 2 a mi πατῆρ
 εὐγενῆς τέκνον. Eurip. (Iamb.
 Trim.)

RULE IV. The Accusative Case in general
 after *Passive* and *Substantive Verbs*, or when any
related circumstance is introduced, is governed by
 the præposition *κατα* understood.

I am distracted in my fearful
 mind. ἐκτεινω p pass φοβερος φρην. Sopl.
 Cæd. Tyr.

They are unfortunate both
 at home and abroad. το Pl τ' ἐνδον εἰμι, το τε θυραζε
 δυστυχης. Eurip. Orest.

And strikes me on the mid-
 dle of my liver, και ἐγω τυπτω μεσος ἥπαρ.
 Anacr.

Having my hand armed with this sword. ὀπλιζω ^{p pass} δε χειρὶ ἰδε φασγανον. Eurip. Phœniss.

Having his shoulders enveloped in a cloud. νεφελῇ εἵλυμι ὤμος. Hom.

RULE V. Verbs signifying *distance* or *space* take after them an Accusative.

He is not far off, but near you. ἰδ' οὐ μακρὸς (ὁδὸς) ἀπέστι, πλησιον δε συ. Eurip. Phœniss.

Ephesus is distant from Sardes three days journey. Ἐφεσὸς ἀπεχω ἀπὸ Σαρδεις τρεῖς ἡμέραι ^ε ὁδός. Xen. Anab.

The two lines were four stadia distant from each other. τετταρα σταδιον ἀπεχω ἡ φαλαγξ ἀπ' ἀλλήλων. Id.

And if now when the battle was fought three days journey from Attica such danger and alarm surrounded the state. καὶ εἰ νυν τρεῖς ἡμέραι ὁδὸς ἀπὸ ἡ' Ἀττικῇ ἡ μάχη ^ε γινομαι ^{p pa pass} τοσούτος κινδυνὸς καὶ φόβος περιῖσθημι ^{2a} ἡ πόλις. Dem. π. στεφ.

IV. Of the Infinitive.

RULE I. The Infinitive Mode is governed by *Verbs, Participles, and Adjectives.*

Frightful to behold. δεινὸς εἶδαι. ^{2a} Theocr.

Whoever desires to live let him try to conquer. ὅστις ζῶν ἐπιθυμῶ, πειραομαι νικαω. Xen. Anab.

When the boys seemed to be fit to learn something. ἐπειδὴν δοκέω ^{1a} ἰκανοῦ εἶναι ὁ παις μανθάνω τι. Xen. Mem.

Do not hasten to be rich rather than to appear to be good. μη σπευδω^{Pl} πλουτew μαλλον η χρηστος δοκew ειναι. Isocr.

OBSERV. The infinitive is often used elliptically, especially by the poets, ορα, σκέψαι, φυλάσσου, βλέπε, σκοπει, δος, θελω, κελευω or εύχομαι being understood to govern it : as, αὐτος ἐν πρωτοισι μαχεσθαι, *supple*, ορα or εθελε. Hom. Do thou fight among the foremost.

Take charge of them two for me. η εγω μελομαι (εύχομαι). Soph. Ed. Tyr.

(I exhort you) always to excel and be superior to others. αιεν αριστευω και υπειροχος εμμεναι αλλος.^S Hom.

(See) that you do not admit sleep upon your languid eyes. μηδ' υπνος μαλακος επ' ομμα^d προσδεχομαι.^{1a} Pythag.

RULE II. The Infinitive Mode has an Accusative before it, and this may be an Infinitive with the Accusative of the Article.

It is the fate of royalty, said he, when conferring favours to be defamed. βασιλικος,^S φημι, ειμι ευ ποιew^{Pa} κακως ακουω. Plut.

For, in the first place, I think that the being in good health is a blessing, and the being in ill health an evil. πρωτον μεν γαρ αυτος το υγιαινω αγαθος ειναι νομιζω, το δε νοσεω, κακος. Xen. Mem.

OBSERV. When a person *speaks of himself*, or when the nominative to the verb and the pronoun or adjective pre-

ceding or succeeding the infinitive respect the same object, the *accusative* of the personal pronoun is not used before the infinitive. If an adjective, participle or pronoun (*αὐτος* commonly) is employed when one speaks of himself particularly, it is generally in the nominative : But when he speaks of another, the *accusative* is most commonly placed before it : thus, οἶει γὰρ δὴ εἶναι καλλίστος τε καὶ μεγίστος. Plato Alcib. 1. For you think indeed that *you* are very handsome and very great. He said that he (*i. e.* another person) insulted the state. καταφρονεῖν αὐτὸν ἐφ' ἧς πόλεως. Æschines adv. Ctes.

Do you imagine having deluded us to escape unpunished?

μὲν ἄξιον φενακίζω^{1 a} ἐγὼ ἀπαλλασσω^{a 2 pass} ἄζημιος ; Arist. Plut.

I omit that *I myself* was frequently crowned.

παρὰλειπω καὶ πολλακίς αὐτὸς στεφανόω.^{p pass} Dem. π. στεφ.

Do you say that you are able to make a rhetorician if any one will learn from you?

ῥητορικός φημι ποιεῖν οἷός τ' εἶναι ἂν τις βουλομαι^{su} παρὰ σὺν^ε μάθῃ ; Plato Gorg.

He said that neither he himself will do it.

οὐκ φημι^{2 a} οὐτ' αὐτὸς ποιεῖν^{1 f} οὕτως. Thucyd.

Do you think that you *yourself* could speak if it were necessary and the senate chose you?

ἢ οἶομαι οἷοσ' ἂν εἰμι αὐτὸς ἐπὶ^{2 a} εἰ δεῖ^{op} καὶ αἰρεομαι^{2 a} σὺ ἢ βούλη ; Plato Menex.

RULE III. The Infinitive Mode of Substantive and Neuter Verbs has commonly the same Case after it as before it : as, ἐπεὶδὴ καὶ σὺ φησὶ εἶναι θεός. Aristoph. Ran. *Since you say that you are a god.*

- Do you think Phidias a bad artist? Φειδίας οἶμαι κακὸς εἶναι δημιουργός; Plato Hipp. Maj.
- Does not such a person seem to you to be a disagreeable friend? οὐ δοκεῖ σὺ καὶ οὗτος χαλῆπος φίλος εἶναι; Xen. Mem.
- Are we all in reality become rich? ὄντως γὰρ ἐστὶ πλουσίος ἅπας ἡμεῖς^d εἶναι; Aristoph. Pl.

OBSERV. This rule admits of exceptions, particularly after impersonal verbs, when the adjective, pronoun, or participle, preceding or coming after the infinitive, does not agree with the substantive or pronoun governed by the impersonal or other verbs, but is put in the accusative: as, ἐξεῖναι γὰρ αὐτοῖς ἵεναι, πράξαντας τὰ βέλτιω τούτων. Xen. Mem. For they may go and do something better than these. ἔμειο δὲ δῆσεν ἀρχῆς ἀλκτῆρα γενέσθαι. Il. σ'. 100.

- If it will be enough for you to become the supreme ruler of the Athenian state. εἰ ἐξαρκεῖ σὺ τυράννος γίνομαι^{2 a} ἢ Ἀθηναίων πολὺς. Plato Alcib. 2.
- I determined having gone to those called philosophers. ἐδοξε ἐγὼ ἐλθὼν^f παρὰ οἱ^{ac} καλεῶν οὗτοι φιλοσοφοῦς. Lucian.
- For it was not Cyrus' way, (when) he had, not to give. οὐ γὰρ εἶμι πρὸς ὁ Κυρὸς τροπος,^g ἐχὼν μὴ ἀποδιδῶμι. Xen. Cyr.
- If the most skilful were allowed to go united against the unskilful. εἰ ἐξεστί^{im} οἱ κρατιστοὶ συντιθε-
μαι^{2 a} ἐπὶ οἱ χειρῶν^{ac} ἱήμι. Xen. Mem.

RULE IV. Instead of the Infinitive, preceded by the *Accusative*, the Indicative, Subjunctive or Optative, preceded by *ὅτι* or *ὥς*, is frequently used:

thus, γνωθι ὅτι ἐγὼ ἀληθῆ λεγω. Soph. Œd. Tyr.
Know that I speak the truth.

They said that Cyrus was dead. οὗτος λεγω ὅτι Κυρος μὲν θνήσκειω.^p Xen. Anab.

And having gone to ask Cyrus for ships that they might sail away. ἐλθὼν^{ac} δὲ Κυρος αἶτεω πλοῖον ὡς ἀποπλεω.^{op} Xen. Anab.

And no one ever shall say that I,—having betrayed the Greeks, preferred the friendship of the barbarians. καὶ οὐποτ' ἐρεω οὐδεὶς ὡς ἐγώ,—προδιδῶμι^{2 a} οἱ Ἕλληνες, ἢ οἱ βαρβάροι φίλια αἰρέομαι.^{2 a} Id.

OBSERV. ὡς is sometimes construed with the participle (commonly the future) in different cases instead of the indicative; as, ὡς οὐκ ὑπείξων οὐδὲ πιστευσων λεγεις; Soph. Œdip. Tyr. *Do you say that you will not yield or obey?* ἐξέπλει ὡς πολεμήσων. Xen. Anab.

You announce, as it appears, that he is dead. ἀγγελλῶ^{1 a} ὡς εἰκώ,^{p ml} ὡς θνήσκειω.^{ac p pa} Soph. Elect.

Be thus assured that I will not give over. οὕτω γινώσκω^{pl} ὡς οὐδὲ παύομαι^{1 f} ἐγώ.^g Lucian.

Let none of you say that I will command this army. ὡς μὲν στρατηγεω ἐγώ^{ac} οὗτος ἢ στρατηγία μηδεὶς ὑμεῖς λεγώ. Xen. Anab.

And he (usually) prayed to the gods to give him simply what was good, as the gods know best what is good. καὶ εὐχομαι^{im} δὲ πρὸς οἱ θεοὶ ἀπλῶς τὸ ἀγαθὸς^{pl} διδῶμι, ὡς οἱ θεοὶ^{ac} καλλίστα εἰδῶ,^p ὅποιος^{pl} ἀγαθὸς εἰμι. Xen. Mem.

RULE V. The Infinitive with the Article, and sometimes without it, is often used instead of a Noun : thus, τοῦ φιλοσοφεῖν οὐδὲν ἥδιον, for τῆς φιλοσοφίας, *nothing is more pleasant than philosophy*. το φρονεῖν, *sapientia* : τοῦ φρονεῖν, *sapientiæ* : πρὸς το φρονεῖν, *ad sapientiam* ; ἐν τῷ φρονεῖν, *in sapientia*.

Don't you think that to die
is the opposite to live?
i. e. that death is opposite
to life.

οὐκ ἐναντίος μεν φημι το ζῶν, το
τεθνημὶ εἶναι ; Plato Phæd.

Since you are accustomed to
make use of questions and
answers.

ἐπειδὴ καὶ εἴωθα χράομαι τὸ
ἐρωτᾶν καὶ ἀποκρίνομαι. Pla-
to.

He will free me from death.

ῥύω^{mi} με μὴ θνήσκω.^{2 a} Eurip.
Orest.

The pleasantest life *consists*
in being wise.

ἐν ὁ φρονέω ἡδύς βίος. Soph.

For all things are subservient
to riches.

ἅπας το πλουτεω γὰρ εἰμι ὑπη-
κοός. Aristoph. Plut.

RULE VI. The Greeks use the Infinitive Mode, generally with the Article, governed either by a præposition expressed or understood, or by some other word in the sentence, in the same manner as the Latins their Gerunds and Supines : thus, ἐπισταμενος πολεμιζεῖν. Hom. *Skilled in the art of war* (*peritus bellandi*).

In learning. (<i>In discendo.</i>)	ἐν το μανθανω. ^{2 a} Soph.
To others you were going to leave (<i>relicturus eras</i>) this deserted house to be plundered. (<i>diripiendam</i>).	ἄλλοι δομος λειπω ^{1 f} μελλω ὀρ- φανος διαρπαζω. ^{1 a} Eurip. Alcest.
Worthy to be chosen (<i>dignus electu</i>).	ἄξιος χειροτονεω. Æsop.
For he was stern to behold (<i>tetricus erat visu</i>).	καὶ γὰρ ὄραω στυγνος ἐστί. Xen. Anab.

OBSERV. 1. Participles are likewise used in a similar manner, and agree with the nominative to the verb in gender, number and case; thus, αἰρεῖται πολεμῶν μειονα ταῦτα ποιεῖν. Xen. Anab. He preferred to diminish them *in* waging war.

By dying I shall afford laughter to my enemies.	Θνησκω ^{2 a f} τιθημι ὁ ἐμός ἐχθρος γελως. Eurip. Med.
But by what action he might gratify you.	ἄλλα τι ἂν συ ποιεω ^{1 a} χαρίζομαι. ^{op 1 a} Xen. Cyr.

OBSERV. 2. The following construction of the infinitive with the article, governed frequently by a præposition, a noun or a verb, either with or without certain cases of a substantive, adjective or pronoun, between the article and it, deserves particular attention: thus, ὅποτε φιλοτιμως ὃ ἐχοιεν πρὸς τὸ ἀγαθοὶ φαινεσθαι, τοδε πειθεσθαι αὐτοῖς ἡδιον εἶη τοῦ ἀπειθεῖν. Xen. Cyr. *And when they are ambitious to appear brave men, and to obey is more agreeable to them than to disobey.* In this example, the article before φαινεσθαι is governed in the accusative by the præposition πρὸς, and ἀγαθοὶ is in the nominative case, as related to the nominative of ἐχοιεν.

This he did from being severe.	οὗτος δὲ ποιεω ἐκ το χαλεπος εἶναι. Xen. Anab.
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With our drinking sleep our cares.

συν το πινω ἡμεις^{ac} εὐδω ἡ με-
ριμνη. Anacr.

If all should die that partakes of life.

εἰ ἀποθνησκω^{op} μεν πας^{pl} ὅσον
το ζαω μεταλαμβάνω.^{2 a op}
Plato Phædo.

That it was evident that nothing was more useful than to associate with Socrates.

φανερὸς εἶναι ὅτι οὐδεὶς ὠφελιμὸς
ἐστὶ το Σωκράτης συνειμι.
Xen. Anab.

And while we live we shall thus, it appears, be nearest to know, *i. e.* we shall approach nearest to knowledge.

και ἐν (χρονος) ὅς ἂν ζαω,^{su} οὐ-
τως, ὡς εἶπω^{p mi} ἐγγυτατω
εἶμι το εἶδημι. Plato Phædo.

For all other men before events commonly make use of deliberation.

οἱ μεν γαρ ἄλλος πας ἀνθρώπος
προ τα πραγματα ἐθω^{p mi}
χραομαι το βουλευομαι. De-
mosth.

RULE VII. Verbal Adjectives in *τεος* are frequently used by the Greeks when any necessity is implied, in the same way as the Future Participles Passive and Gerunds in Latin, and govern the *Dative* of the *Agent* with the *Cases* of their own Verbs : thus, ὑμιν ταυτα πρακτεον. Demosth. Hæc facienda sunt vobis. *You must do these things.*

That Clearchus was not to be disobeyed.

ὡς οὐκ ἀπίστεον ἐστι^{op} Κλεαρχος.
Xen. Anab.

Every thing of rulers (*i. e.* Rulers) must be obeyed.

ὁ κρατεω ἐστι πας^{pl} ἀκουστεος.
Soph. Elect.

I think indeed that all must be done by us.

ἡμεις δε γ' οἶμαι πας ποιητεος.
Xen. Anab.

- And not to be by any means
worsted by a woman. και οὐ τοι γυνή οὐδαμῶς ἡσση-
τεος.ⁿ ῥ¹ Soph.
- And if you think that you
ought to be enriched by
cattle, you must bestow
care upon cattle. εἴτε ἀπο βόσκημα ἢ οἶμαι δεῖν
πλουτιζω, το βόσκημα ἐπιμε-
λητεος. Xen. Mem.

IX. OF PARTICIPLES.

RULE I. Participles govern the Cases of their own Verbs.

- For I remember once to have
heard you. μνησθαι γὰρ ἀκουῶ¹ ἃ ποτε σύ.
Hom.
- Those inimical to the tran-
quillity of the state having
observed him. κατειδὼ² ἃ ὁ αὐτός οἱ ἡ πόλις
προσπολεμῶ ἡσυχία. Æsch.
adv. Ctes.
- To whomsoever he gave out
that he was a friend, he
was evidently plotting a-
gainst him. ὅστις δὲ φημι ὅρ φίλος εἶμι, οὗτος
ἐνδελος ἐστὶ ἐπιβουλεύω. Xen.
Anab.

RULE II. Participles are often elegantly pre-
ceded by the Verbs εἶμι, γίνομαι, ὑπάρχω, ἔχω, τυγ-
χάνω, φθάνω, λανθάνω, ἤκω, χαίρω, and the poetic
Verbs κύρω, τελέθω, πέλω, and πέλομαι, to express
what in Latin would be rendered by some Tense
of a single Verb: thus, οὐ σιωπησας ἔσει; for οὐ
σιωπησεις; *Won't you be silent?* Soph. Œdip.
Tyr.

- If my mother did not live. εἰ μὴ κυρῶ ζῶω ἢ τικτῶ.^{pa 2 a}
Soph. Œd. Tyr.
- Before I wet the tip of my lips. οὐ φθάνω βρεχῶ^{1 a} ἄκρος το χει-
λος. Lucian.
- His corruption and bribery escaped me. ἐγὼ διαφθείρω^{p pas} καὶ πιπρασ-
κω^{pa} ἐαυτοῦ λανθάνω.^{im} De-
mosth.
- That you may not conceal from yourself that you are ignorant. ὅπως μὴ λανθάνω^{2 a} σεαυτοῦ ἀγ-
νοεῶ. Xen. Mem.

RULE III. The Participle is used instead of the Infinitive after Verbs signifying to *go* or *proceed*, to *send*, to *persevere*, to *desist*, to *perceive*, to *appear*, to *find*, &c. and such as signify an *affection* or *emotion of the mind*: thus, δευρ' ἵτε πεισομενοι τα νεωτερα. Aristoph. Av. *Come hither to learn the news.*

- Go rejoicing. χαίρων πορευομαι. Eur. Med.
- He appeared to surpass all his contemporaries. πας ὁ ἥλιξ διαφερῶ φαινῶ. Xen. Cyr.
- Though I should never cease looking at her. ἢν μὴδεποτε παύω^{su 1 a} θεαομαι. Xen. Cyr.
- They continue to maintain the peace. ἢ εἰρήνη ἄγω διατελεῶ. Isocr.
- He ceases being thirsty, i. e. he is no longer thirsty. διψῶ παύω. Xen. Cyr.
- I, my friends, am glad at the honour conferred upon me by you. ἐγὼ, ὧ ἄνδρες, ἡδῶ μὲν ὑπο ὑμεῖς^ε τιμαῶ. Xen. Anab.

OBSERV. The participle in general is frequently used instead of the *infinitive*, and sometimes even instead of *adverbs*: thus, πεμψω ταχυνασα. Soph. Œdip. Tyr. I will send, having made haste (quickly). ἀλλ' ἄνυσας τρεχει.

No one said that he knew. οὐδείς εἶδεν^p λεγω. Soph. Œd. Tyr.

Be assured that you have heard such things. τοσοῦτος ἀκούω^{1 a} ἴσημι. Eur. Orest.

They say *falsely* that you are the descendant of Ægis-bearing Jove. ψευδομαι δε συ φημι Zeus γονος Αἰγιοχος^{Ion} εἰμι. Hom.

RULE IV. The participle is used after the Adjectives φανερος, δηλος, and their compounds, ἀφανης, ἐπιφανης, &c.; and the Adjective is commonly rendered in English by its adverb: as, δηλος ἦν ἐπιθυμῶν μιν πλουτου ισχυρως. Xen. Anab. *He was evidently very desirous of riches.*

He was evidently endeavouring to surpass. φανερος δ' ἐστι νικῶν πειραομαι. Xen. Anab.

It was evident to all that they would be obliged to fly to us. φανερος^{pl m} πας ἐστι ἀναγκαζω^{1 f} καταφευγω ἐφ' ἡμεῖς. Dem. π. στεφ.

And the agents also of the gods you will find to be invisible. και οἱ ὑπηρετης δε οἱ θεοι εὕρισκω ἀφανης εἰμι. Xen. Mem.

Those about Ariæus were evidently giving less attention to the Greeks. ἐνδηλος ἐστι οἱ περι ὁ Ἀργιαυος ἦττον οἱ Ἕλληνες προσεχω ὁ νους. Xen. Anab.

RULE V. The Participle, with the Article preceding it, is frequently used instead of the *indicative* with the *relative* : as, *τις ἦν ποτε ὁ τουσδε λεξας τους λογους ὑμιν, γυναι* ; Soph. *Œdip. Tyr.* *Who was it, pray, that gave such information to you, lady ?*

For I am he who saves you. *ἐγὼ γὰρ εἰμι ὁ καὶ ὑμεῖς αὐτός^f σωζῶ.* Xen. Mem.

He that was purified from the murder (as to the murder). *οὗτος δὴ ὁ καθαιρῶ^{1 a} ὁ φόνος.* Herod.

What man was it that dared such a thing ? *τις ἀνὴρ^g π^l ἐστὶ ὁ τολμαῶ^{1 a} ὁδε ;* π^l Soph. Antig.

And he who arranges and supports the whole world, in whom are all things excellent and good. *καὶ ὁ ὅλος κόσμος συνταττω τε καὶ συνεχω, ἐν ᾧ πάς καλὸς καὶ ἀγαθὸς εἰμι.* Xen. Mem.

RULE VI. A Substantive with a Participle, whose case depends upon no other word, is most frequently put in the *Genitive absolute* : as, *οὐδενος κωλυόντος.* Xen. Anab. *No one hindering.*

The enemy being encamped under the very walls. *ἐχθροὶ ὑπ' αὐτοῦ τειχὸς^d καθημαι.* Eurip. Phœniss.

Now think that your children are no more. *ὥς οὐκ ἐστ' ὧν σὺ τέκνον φροντίζω.* δη. Eurip. Med.

And the Syracusans and their allies having been *καὶ νικαῶ^{1 a} οἱ Συρακυσταὶ καὶ οἱ συμμαχοί, καὶ νεκρὸς ὑπο-*

vanquished, and having carried off their dead under a truce. σπονδος ἀναιρεομαι.^{2a} Thucyd.

RULE VII. Participles, as they denote qualities in action, may, with the Article most commonly prefixed, be substituted for the names of agents: as, πρὸς τὸν ἔχοντα ὁ φθονος ἐρπει. Soph. *Envy creeps to the person possessing, i. e. to the possessor.*

Seeking the advantage of the traitor. το ὁ προδιδων συμφερον ζητω. Dem. π. στεφ.

And to which part of the repugnant? και εἰς τι (μερος) ὁ ἀπειθεω; Plato Crit.

Your son shall slay you. ἀποκτεινω συ ὁ θυμι.^{2a} Eurip. Phœniss.

X. OF ADVERBS.

RULE I. Adverbs are joined to Substantives, Adjectives, Verbs, Participles and other Adverbs: as, πολυγε ἦττον, multo minus, *far less.* Xen.

And from this *period* many more men courted him. και πολυ πολυς ἐκ τουτου αὐτος θεραπειω ἀνθρωπος.⁸ Xen. Cyr.

And it was said that he was not very willing to be governed by others. ἀρχω δ' ὑπο ἄλλοις οὐ μαλα ἐβελω λεγομαι. Xen. Anab.

They fly in swarms upon the vernal flowers. βοτρυδον δε πετομαι ἐπ' ἀνθος.^d εἰαρινος. Hom.

RULE II. Adverbs govern the same case as the Adjectives, Verbs, &c. whence they are derived : as, *ἄξιως λόγου* ; *worthy of estimation*.

And I am honoured most of all. *τιμᾶω δε μάλιστα πας.* Xen. Mem.

Sufficiently for me. *ἱπαρκούντως δε ἐγώ.* Soph. Elect.

RULE III. Adverbs of *time, place, quantity, order, exception*, and the like, govern the Genitive.

You are now at that period of life. *ἐνταῦθα ἤδη εἰμὶ ἡ ἡλικία.*

Where are we ? *οὐ γῆ εἰμὶ ;*

RULE IV. *νη* and *μα*, used in *adjuration* or *swearing by*, govern the Accusative : as, *καὶ νη Δία*, *yes by Jove*. Xen.

I swear by this sceptre. *ναὶ μα ὁδε σκηπτρον.* Hom.

No, I swear by those of your ancestors who exposed themselves to danger at Marathon. *οὐ, μα οἱ ἐν Μαραθῶν προκινδυνεύω^{1 a} οἱ προγονοί.* Dem. π. στεφ.

RULE V. Two or more negatives commonly strengthen the negation : as, *ἔπει οὐδε μὲν οὐδε εἰσικεν.* Hom. *Since it is not at all becoming.*

- Nor did any one at all of the
Greeks suffer any injury
in this battle. οὐδε ἄλλος οὐδε οἱ Ἕλληνες ἐν
οὗτος ἡ μάχη πασχω^{2 a} οὐδεις
οὐδεν. Xen. Anab.
- That is, not only not to pre-
judge any thing. τουτο δ' ἐστιν, οὐ μονον το μη
προκαταγινωσκω^p μηδεν. Dem.
π. στεφ.

OBSERV. If a verb come between the two negatives they
form an affirmative: thus, οὐ δυναμαι μη μεμνησθαι αὐτου. Xen.
I cannot but remember him.

- It is impossible not to be. ἐστι μεν ἀδυνατος μη οὐκ εἶναι.
Xen. de Venat.
- He certainly will attack us. οὐκ ἐστιν ὅπως οὐκ ἐπιτιθημι^{1 f mi}
ἡμεις. Xen. Anab.
- You cannot but be a gene-
rous man. οὐκ εἰμι ὅπως οὐκ εἰ συ γενναδας
ἀνῆρ. Aristoph.

RULE VI. The question *Whither?* is com-
monly answered by the Præposition εἰς or προς
with the *Accusative*;—*Where?* by ἐν expressed
or understood with the *Dative*;—*Whence?* by
ἐκ or ἀπο with the *Genitive*;—and *By* or *Through*
what place? by δια with the *Genitive*.

- Cyrus having thus gone to
the Persians. ὁ μεν δη Κυρος οὕτως ἀπερχο-
μαι^{2 a} εἰς Περσαι. Xen. Cyr.
- When Mandane was prepar-
ing to return again to her
husband. ἐπειδὴ δε ἡ Μανδανη παρασκευα-
ζομαι ὡς ἀπειμι^{pa 2 a} παλιν
προς ὁ ἀνῆρ. Id.
- At Mycene, not here, invoke
the gods. Μυκηναι, μη ἐνθαδ', ἀνακαλεω
θεος. Eurip. Phœniss.
- But after there came to him
twenty ships from Syra- ἐπει δ' ἐρχομαι^{2 a} αὐτος ἡ τε ἐκ
Συρακουσαι ναυς εἰκοσιν, ἐρχο-

cuse, and others also from Ionia.	μαι δε και ἡ ἀπο Ἰωνια. Xen. Hist. Gr.
Thence he marches through Syria, and arrives at the river Araxes.	ἐντευθεν ἐξελαινω δια ἡ Συρια, και ἀφικνεομαι προς ὁ Ἀραξῆς ποταμος. Xen. Anab.

There are eighteen Præpositions, properly so called, in the Greek language : Of these, *Four* govern the *Genitive* only, viz. Ἀντι, Ἀπό, Ἐκ, or Ἐξ, Πρὸ : *Two* the *Dative* only, viz. Ἐν and Σύν : *Two* the *Accusative*, viz. Εἰς and Ἀνὰ : *Four* the *Genitive* and *Accusative*, viz. Διὰ, Κατὰ, Μετὰ and Ὑπὲρ : and the other *Six* the *Genitive*, *Dative* and *Accusative*, viz. Ἀμφι, Περὶ, Ἐπὶ, Πρὸς, Παρὰ and Ὑπὸ.

I. Of such Præpositions as govern the *Genitive* only.

Ἀντι.

Ἀντι sometimes denotes, 1st, *Opposition*, from a hostile body coming *in front* of another ; 2d, *Comparison*, because objects were frequently brought forward *in front* of each other for the purpose of being *compared* ; 3d, *Preference*, the act consequent upon *comparison* ; and 4th, *Substitution*. This last is the most general, and has been derived from the practice of exchanging commodities by way of barter,

in which one object was placed *before* another to ascertain their respective values ; and hence, when the exchange was agreed upon, the one was *substituted* for the other. The following examples will illustrate these observations :

Hector made head *against* Ἐκτῶρ δ' ἀντι Αἰᾶς εἶμι ^{1 a mi}
(in front of) the illustrious κυδαλῖμος. Hom. Il.

Ajax.

That an honourable death is αἰρετός ^a ἐστὶ ὁ καλὸς θάνατος
preferable *compared with* ἀντι ὁ αἰσχρὸς βίος. Xen. de
a base life. rep. Laced.

I would prefer freedom *be-* ἢ ἐλευθερία αἰρέω ^{2 a mi} ἀν ἀντι ἅ
fore all that I have. ἔχω πας. Xen. Anab.

'Απὸ.

The most common application of this præposition is to *space* or *corporeal objects*, denoting the *beginning* or *origin* of one thing *from* another ; hence it was easily transferred to signify the “ commencement of one period of time *from* another : ” because, in all representations of this nature, mankind affix to the progress of time a material image founded on the extension of space, to aid their conceptions. It also, in common with most of the other præpositions, denotes *modes of action* directed *from*.

1. They departed *from* (ori- ἀπο ἡ Μιλήτος ἀνίστημι. ^{2 a} Thu-
gin of their departure) cyd.

Miletus.

To appoint magistrates *from* ἀρχῶν ἀπο κυamos καθίσταμαι.
the bean (origin of their Xen. Mem.
election).

2. *From* the naval engage- ἀπο ἡ ναυμαχία μέχρι ἡ ἐν ἡ νη-
ment (origin of the mea- σος μαχῇ. Thucyd.
surement of the time) un-
til the battle in the island.

To turn the ships *at* one signal (the *commencement* of the turning). ἀπο σημειον εἰς ἐπιστρεφω ἡ ναυς. Id.

Ἐκ or Ἐξ.

The original application of this præposition was, like the rest ; 1. to *place* and *situation*, denoting that one object is *out from* another : thus, ἐκ τῶν πολιτῶν ἐκλέγεσθαι τοὺς ἰσχυροτατοὺς. 2. By the same kind of transition as was remarked of ἀπο, to *time*. We find it also applied to the materials of which a thing is made, denoting that one thing is taken *out* of another thing. In several instances it is used synonymously with ἀπο, regard being had, not to the primary relation the objects bore to each other, but to their situation after the *departure from*, or the coming of the one *out from* the other.

Out of the adults.

ἐκ οἱ τελειος ἀνῆρ. Xen. Cyr.

And Ajax *from* Salamis brought twelve ships.

Αἶας δ' ἐκ Σαλαμῖς ἄγω δυοκαίδεκα ναυς. Hom. Il.

Of bees always issuing in succession *out of* the hollow rock.

μελισση Æol. πετρῇ ἢ γλαφυρὸς αἶει νεὸν ἐρχομεναι. Æol. Hom.

2. *From* this period Astyages sent for his daughter.

ἐκ δὲ οὗτος ὁ χρόνος μεταπεμπομαι Ἀστυαγῆς ἢ ἑαυτοῦ θυγατρῆς. Xen. Cyr.

After dinner (period *from*) he led forward the army.

ἐξ ἀριστον προαγω τὸ στρατευμα. Xen. Hist. Gr.

3. Stones *of* (out of) which they make statues.

λίθος ἔξ ὃς τὸ ἀγαλμα ποιεω. Theoph.

Πρὸ.

This præposition must have been originally applied to objects *before* others, in the point of situation or in the order of succession; thus, πρὸ δ' αὖτ' οὐρῆες κιον αὐτῶν. II. ψ. 115. And then mules went *before* them. οὗτοι δὲ πρὸ τοῦ βασιλέως τεταγμένοι ἦσαν. Xen. Anab. I. All its other significations respecting *time*, *defence* or *protection*, and *preference*, may easily be referred to its primary meaning. See Moor, El. Ling. Gr. P. II. p. 40.

1. They sailed to Eleus first,
an island *before* Miletus.

καταπλεω^{1 a} εἰς Ἐλεος πρῶτον,
ἢ πρὸ Μιλήτος νησος. Thu-
cyd.

- They publicly buried Brasi-
das in the town, *before* the
present forum.

ὁ Βρασίδας—δημοσίᾳ θάπτω^{1 a}
ἐν ἡ πόλιν πρὸ ἡ νῦν ἀγορὰ ὦν.
Id.

- Always leading out the Sy-
racusans *before* the fortifi-
cations.

ἐξαγαγὼ αἶει πρὸ τὸ τεῖχος οἱ
Συρακουσίοι. Id.

2. I shew that even *before*
me (i. e. *the time before me*)
the state entertained this
sentiment.

δεικνύμι ὅτι καὶ πρὸ ἐγὼ οὗτος
ἔχω^{1 m} τὸ φρονήμα ἡ πόλις.
Dem. π. στεφ.

3. These I constructed *for*
the defence of Attica
(placed *before* so as to pro-
tect).

ταυτὰ προέβαλλω^{2 a mi} ἐγὼ πρὸ
ἡ Ἀττικῇ (χωρᾷ). Dem. π.
στεφ.

4. I would prefer *before* much
wealth. (I would *place be-
fore* and so give the pre-
ference).

πρὸ πολλὸς ἂν χρηματὰ τι-
μῶν.^{1 a mi} Isocr.

II. Of such Præpositions as govern the *Dative* only, viz. Ἐν and Σύν.

Ἐν.

The natural and common application of ἔν is, 1st, to *place*, denoting that *something is within a limited space*; 2d, to *time*. All its other more remote significations may, without difficulty, be traced to its primary meaning.

1. For the issue of it was *in* the deity (the deity the recipient), not in me. ἔν γὰρ ὁ θεὸς τοῦτο τέλος ἔστι, οὐκ ἔν ἐγώ. Dem. π. στεφ.

Nor did they ever injure the fruit *in* fertile populous Phthia. οὐδὲ ποτ' ἔν Φθίῃ ἐρίσσωλαξ βω-
τιανεῖρος καρπὸς δηλεῖ. ¹ a mi
Hom.

Whatever wisdom there is a-
mong (*in*) men. ὅσα περ ἔστι ἐν ἀνθρώποις σοφός. ^{Pl}
Aristoph. Nub.

2. *In* a short time. ἐν ὀλίγῳ χρόνῳ. Isocr.

In five days you assisted
them, *i. e.* the period con-
tained *within* five days. ἐν πεντέ ἡμέραις βοηθεῖ ¹ a αὐτοὺς
Æsch. adv. Ctes.

Σύν, Atticè Ξύν.

The Latin præposition *cum*, and the Greek præposition Σύν or Ξύν, originally σύν, appear to me to be the same, the Romans having omitted the aspirate, while the Greeks changed it into ζ, as was not unusual, and either joined it with the preceding consonant, which seems to have been the original form of the præposition, and no peculiarity of the Attic dialect, or omitted the κ, and pronounced it σύν.

Σύν denotes *something joined, put together, or connected with some other thing*.

1. And advantage *with* a little trouble, *i. e.* trouble *joined, connected.* και κερδος γε συν μοχθος βρά-
χυς. Eurip. Hippol.
- It shall be my care *with* the gods, *i. e.* the assistance of the gods *joined.* ἐγώ μελει σύν οι θεοι. Xen.
Cyr.
- He left this only to them to fight *with* a sword and shield and corslet. καταλειπω^{2 a} τουτο μονον αυτοι,
το συν μαχαιρα, και γεγρον,
και θωραξ μαχομαι. Xen.
Cyr.
2. He went away *in* time of supper (supper *connected* *with* his departure.) συν το δειπνεν ἀπερχομαι,^{2 a}

III. Of such Præpositions as govern the *Accu-* *sative*, viz. *Εἰς* and *Ἀνά*.

Εἰς or *Ἐς*.

Εἰς seems to denote *the motion or direction of a body so as to come close to, or to enter into another body*: And this idea seems necessary from its governing the *accusative* of the latter object. Its primary signification refers to *place*; its secondary to *time*; and it also refers to the *final cause* of any action.

1. Having revolted *to* the Mysians. ἀφίστημι^{2 a} εἰς Μυσσοι. Xen.
Anab.
- And he divided (the Greeks) *into* many parties. και διίστημι^{1 a} εἰς μερος πολυς.
Dem. π. στεφ.
2. To all time coming. εἰς ἀπας ὁ λοιπος χρόνος. Id.
3. To their acquiring a prudent deportment. εἰς το μανθανν σωφρονεω αυτοι.^{ac}
Xen. Cyr.

No one blamed them *respecting* friendship. οὐδεις—ἐς φιλία αὐτοὶ μεμφομαι. Xen. Anab.

Ἀνά.

Ἀνά primarily denotes the *ascent* of a body either *upon* the surface of another, or so as to be *placed* upon. In several instances it requires to be translated by the præposition *through*; but then, *progressive motion up to a certain point* may be generally observed; and this will appear to have been more the aim of the writer in this application of the præposition, than the *medium* through which the motion may be traced, which is commonly expressed by διὰ. In most cases, either a real or fancied idea of tendency *upwards*, may be observed in the use of this præposition by the best writers.

Ἀνά is applied, 1. *to place*; 2. *to time*; 3. *to numbers* taken distributively.

1. To fight both in the plain and *upon* the mountains. και ἐν πεδιον και ἀνά το ὄρος μαχομαι. Xen. Ages.

Up the green wood. χλωρος δ' ἀνά ὕλη. Eurip. Hippol.

Having said this I went (*up*) on board. ὡς ἐπὶ ἀνά ναυς βημι.^{2 a} Hom.

2. That they see their elders also living moderately *through* the whole day. ὅτι και οἱ πρεσβύτεροι ὁρᾶν ἀνά πας ἡμέρα σωφρονως διαγω. Xen. Cyr.

3. When the officers knew this they formed six companies *up* to an hundred men (each). ἐπει δε ταυτα γιγνωσκω^{2 a} ὁ στρατηγος ποιω^{1 a} μι ἑξ λοχος ἀνά ἑκατον ἀνηρ. Xen. Anab.

IV. Of such Præpositions as govern two Cases, the *Genitive* and *Accusative*, viz. Διὰ, Κατὰ, Μετὰ, Ὑπὲρ.

Διὰ.

Διὰ with the *genitive*, denotes the object *penetrated* or *passed through*, and is equally applied to *matter*, or *space*, or *time*. With the *accusative*, it commonly denotes *the agent through which*, or *through means of which* something is *effected*, brought to a particular *end*, and in this respect it corresponds with the Latin præposition *per*: as, ταῦτα ποιεῖ διὰ τὴν ἐπιμελείαν. Plutarch. He does this *through the medium* of care.

1. With the Genitive, *through*.

And wounds him *through* the corslet. καὶ τιτρώσκει διὰ ὁ θώραξ. Xen. Anab.

They marched *through* Armenia. πορεύομαι^{1 a} διὰ ἡ Ἀρμενία. Id.

He lay within the cave stretched *through* among his sheep. κείμεναι ἐντοσθ' ἀντρον τανυσσ^{1 a} mi διὰ μῆλα. Hom. Od.

Thus then the old men are constituted, having passed *through* all the noble virtues. οὕτω μὲν δὴ οἱ γεραίους^c διὰ πάς ὁ καλὸς ἐρχομαι^p καθίσταται. Xen. Cyr.

2. To deliberate *through* night and day. σκοπεῖν διὰ νύξ καὶ ἡμέρα. Plato.

But Socrates *through* the whole of his life. Σωκράτης δὲ διὰ πάς ὁ βίος. Xen. Mem.

2. With the Accusative, *through means of*.

- Are they not then happy *through means of* the possession of good? οὐκ οὖν εὐδαιμονοῦσι διὰ ἀγαθοῦ ^{Pl} κτη-
σις; Plato Alcib. 1.
- I am become your slave *through means of* (for) a little silver, *through means of* not being equally rich. ἔγωγ' εἰμι διὰ μικροῦ ἀργυρίου δούλος γίνομαι, ^{P pass} διὰ τομῇ πλουτεῖν ἴσως. Aristoph. Plut.
- Lest the Greeks should attempt to fly *through means of* or *favour* of the night. μή πως καὶ διὰ νυκτὸς — Ἀχαιοὶ φεύ-
γῃ ὀρμασάμενοι. ^{1 a su} Hom.

Κατὰ.

When *κατὰ* governs the genitive, the noun governed denotes the *origin* or *subject* of the action or relation: thus, λόγος κατ' Αἰσχίνου, the speech of which Æschines is the *subject*; κατ' Αἰσχίνου, *course* of the speech, Æschines; *against* Æschines. When it governs the accusative it denotes the *course* of the action, so as to terminate *at* or to go *along* some other object. ἔρρει δ' αἷμα κατ' οὐταμένην ὤτειλιν. Hom. Il. ε'. 86. and the blood was flowing, *the course of its flow*, the wound inflicted, &c.

1. With the Genitive, *along*, &c.

- Which these good souls maintain *against* their country. οὗτος κατὰ ἡ πατρίδα τηρῶ ὁ
χρηστός. Dem. π. στεφ.
(their country in opposition, hence *against*.)

He immediately digs a hole *εὐθὺς κατορύσσω με κατα ἡ γῆ*
for me *low under* the *κατω.* Aristoph. Plut.
ground.

And many throwing them- *κατα τε κρημνος ὁ πολὺς ῥίπτω*
selves *down* the precipices. *ἑαυτου.* Thucyd.

2. And (along) *during* all *και κατα πας ὁ χρόνος σκεπτο-*
future time consider. *μαι.*^{1 a} Dem. adv. Andr.

2. With the Accusative, motion *along* or *down*, &c.

He drives them *along* the *διωκω λαοφερος κατ' ὁδος.* Hom.
public road. II.

The water ran *along* the *το ὕδωρ κατὰ ἡ ταφρος χωρεω.*
trenches. Xen.

For it struck him grasping *κοπτω*^{1 a} *γὰρ αὐτος ἔχω κατὰ*
(it) *on* the breast (*direc-* *στηθος παρα δειρη.*^{ac} Hom.
tion of the stroke) near
the neck.

I have been wandering *dur-* *ἀσεληνος κατα νυξ πλαναω.*^{p pass}
ing the moonless night. Anacr.

Μετὰ.

Μετὰ, with the genitive, signifies *with*, *sharing with*. With
the accusative, *after*.

Μετα, with the Poets, governs the *Dative* in the sense of
among, *between*, corresponding with the Latin *medius*.

1. With the Genitive, *with*.

They were going to expose *μετα πολυς τε και αγαθος ζυμ-*

- themselves *with* many
brave allies (allies, com-
panions, mates.) μαχος μελλω κινδυνευω. ^{1 f}
Thucyd.
- With* much thanks this would
have been willingly given
to the state. μετα πολυς χαρις τουτ' αν ασ-
μενως διδωμι ^{1 a} η πολις. Dem.
π. στεφ.
- They do not lie unhonoured
with (in) oblivion. ου μετα ληθη ατιμος κειμαι.
Xen. Mem.

2. With the Dative, *among*, *between*.

- He was busy *among* the fore-
most. μετα πρωτος πονεω. Hom.
- Conspicuous *among* the Tro-
jan matrons and virgins. 'Ιδαιος γυνη, παρθενος τ' απο-
ελεπτος μετα. Eurip. He-
cub.

3. With the Accusative, *after*.

- After* the Sicilian disaster
(the Sicilian disaster *pre-*
ceding.) μετα η Σικελικη ξυμφορα. Thu-
cyd.
- Whom I love most *after* you. ος εγω φιλω μαλιστα μετα συ.
Aristoph. Plut.
- A city the richest in Asia
after Babylon. πολις ^{ac} η πλουσιος εν η 'Ασια
μετα Βαβυλων. Xen. Cyr.

Υπερ.

Υπερ appears to denote that one object is *higher* than, or
over another object.

1. With the Genitive, it commonly signifies rest *over* or *above* ; 1. *In point of place* : 2. *In defence of* or *in behalf of* : 3. *In room of*. It may also be translated by *for* or *concerning*.

1. High *above* the earth. ὑψου ὑπερ γαίης. Hom.
The sun advancing *over* us ὁ ἥλιος ὑπερ ἡμῶν καὶ αἱ στεγαί
and our habitations. πορευομαι. Xen. Mem.
Him he struck on the head ὁ ῥα βαλλὼν ² ^a κεφαλῇ ὑπερ
above the ear. οὐκας. Hom.
2. And that it is right to ex- καὶ ταῦτα ὑπερ ἡμῶν δικαίως ἐν-
pend them here *for* (in be- θαδε ἀναλόω καὶ μὴ ὑπερ ἀνῆρ
half of) ourselves and not φυγὰς οἶδε. Thucyd.
3. But go as quickly as pos- ἀλλ' ὥς ταχιστα ἐρχομαι ² ^a ^{pa}
sible, and learn *for* me (i.e. ὑπερ ἐγὼ μανθάνω. Aristoph.
in my stead, ὑπερ τοῦ τοποῦ Nub.
τοῦ ἐμοῦ.)
4. What he falsely charged ὅσα ὑπερ ἡ εἰρήνῃ καταψευδομαι
me *concerning* the peace, ¹ ^a ἐγὼ. Dem. π. στεφ.
(i. e.) he formed his false
charge *over* the peace as
the subject.

2. With the Accusative, *motion over* or *beyond*.

- And laboriously *beyond* my καὶ φιλοπονωσ ὑπερ δυναμῆς.
strength (proceeding *higher* Dem. π. στεφ.
than.)
- Another to those *beyond* the ἄλλο οἱ ὑπερ το στρατευσιμος
age of military service. ἐτος ^{pl} γινομαι. ^{pa} ^p ^{mi} Xen.
Cyr.

V. Of such Præpositions as govern *three* Cases, the *Genitive*, *Dative*, and *Accusative*, viz. Ἀμφὶ, Περὶ, Ἐπὶ, Πρὸς, Παρὰ and Ὑπὸ.

Ἀμφὶ.

Ἀμφὶ and Περὶ are frequently used synonymously: ἀμφὶ originally signified *on both sides*, περὶ, *on all sides*, round about. When, however, neither the form of objects is such as to confine the application of the præposition to *two sides only*, nor is it necessary to state very particularly the extent of the *circuit*, ἀμφὶ and περὶ are used synonymously. Thus Homer. Il. ε'. 4. Ἀμφὶ δ' ἄρ' αὐτῷ βαν', ὥς τις περὶ πόρτακι μνητῆρ. See also Il. τ'. 369, &c.

1. With the Genitive, *about*, *concerning*.

They dwell *about* the city ἀμφὶ πόλιν οἰκεῖν. Herod.
(i. e. their dwellings *embrace* the city).

A treatise *about* the stars. ἀμφὶ ἀστρον γραφή. Lucian.

2. With the Dative, *close about* or *around*.

Shaking *about* your head. τινασσω ἀμφὶ κρατὶ σός. Aristoph.

To suffer calamities a long time *about* such a woman. τοιοσδε ἀμφὶ γυνὴ πολὺς χρόνος ἄλγος πασχῶ. Hom.

3. With the Accusative, *motion* or *action* about.

Where the old men take *ἐνθαδὴ παλαιοὶ* ^{sup} θάσσω ἀμφὶ
 their seats *about* the sac- *Πειρήνη ὕδωρ*. Eurip. Med.
 red waters of Pirene.

He was, when he died, *about* *ἔστι δὲ ὅτε τελευταῶ ἀμφὶ το πεν-*
 fifty years. *τηκοντα ἔτος*. Xen. Anab.

You say, said Cyrus, that *λέγω σύ, φημί ὁ Κύρος, πεζοὶ δὲ*
 the infantry are nearly *σχεδὸν ἀμφὶ οἱ ἡμισυς*. Xen.
about the half. Cyr.

Περὶ.

Περὶ, with the genitive, signifies, in general, *bounding so as to touch upon*, so that the noun governed forms the *origin* or *subject*; hence it is generally translated by the Latin præposition *de*, *concerning*: When connected with this case, it sometimes denotes *about* for *defence*, and sometimes for *possession*, as in the one case the object of defence is protected on all sides by the arms of its defender, and in the other, when there is a struggle for the possession of an object, the assailant attempts it on all sides. These accessory ideas, however, do not arise from the præposition, but from the context. *With the dative*, in general, *close about*: *With the accusative*, *about any thing as a centre to which the object is directed*. Hence it is generally translated by the præposition *circa*. With the accusative, it applies, 1. to *place*, 2. to *time*; 3. to *numbers*.

1. With the Genitive, *about* or *concerning*.

The contest will be *about* *περὶ πατρίδος εἰμι ὁ ἄγων*. Thu-
 (our) country. cyd.

- One omen (*is the*) best, to contend *for* our country. εἰς οἶωνος ἀγαθος, ἀμυνω^{mi} περὶ πατρη. Hom.
- Are not these poems *about* the difference between justice and injustice? οὐκοῦν τουτο ποιηματα ἐστὶ περὶ διαφορὰ δικαίος^{pl} τε καὶ ἀδίκος; Plato Alcib. 1.

2. With the Dative, *close about*.

- Fearing *for* (*about*) the ships. δειδω^{1 a} περὶ ἡ ναυς. Thucyd.
- But what is called defensive armour, a breast-plate *close about* the breast. το δ' ἀγχεμαχον ὅπλα καλεῖται^{ac} θωραξ τε περὶ το στήθον.^{pl} Xen. Cyr.

3. With the Accusative, *directed about, tending about*.

1. Upon account of their former services *about* me. ἡ προσθεν ἐνεκα περὶ ἐγὼ ἀρετῇ. Xen. Anab.
- He stationed the whole army *round* the city. περιῴστημι^{1 a} μὲν πας ὁ στρατευμα περὶ ἡ πόλις. Xen.
2. Now *about* (verging towards) twilight. περὶ δειλὴ ἤδη ὄψις. Thucyd.
3. And having sunk *about* seventy ships they erected a trophy. ναυς τε καταδυ^{1 a} περὶ ἐξδομηκοντα ἰστημι^{1 a} τροπαιον. Thucyd.

With the genitive of several adjectives, and the infinitive middle of the verbs ποιῶ, τιθῆμι and ἡγεῖσθαι, περὶ denotes the measure of value: thus, περὶ πολλοῦ ποιῆσθαι, or τιθεσθαι, or ἡγεῖσθαι, *magni facere*, to esteem highly. περὶ πλειονος, &c. *pluris*; περὶ πλειστοῦ, *plurimi*; περὶ παντος, *maximi*; περὶ μικροῦ, *parvi*; περὶ ἐλαττονος, *minoris*; περὶ ἐλαχιστοῦ, *minimi*; περὶ οὐδενος, *nihili*; περὶ πολλοῦ ἐστὶ, *magni interest*. or with

the verbal ποιητεος: thus, ὅτι οὐ τὸ ζῆν περὶ πλείστου ποιητέον. Xenoph. Mem. In these and similar expressions the genitive of τιμημα, *pretium*, or χρημα, is understood. Thucydides employs the expression ἐν ὀλιγωρίᾳ τε ἐποιούντο, *parvi faciebant*, in the same sense as περὶ μικροῦ, or περὶ οὐδενος ἐποιουντο. VII. 3.

Ἐπὶ.

Ἐπὶ, with the genitive, commonly signifies *motion* or *rest upon*. With the dative, *close upon*, *depending upon*, *upon account of*. With the accusative, *motion directed upon or against*. It is applied, 1. to *place*; 2. to *time*; 3. to *numbers*.

1. With the Genitive, *motion* or *rest upon*.

1. And let any point δ be assumed *upon* (the line) *αγ.* καὶ λαμβανω¹ a pass τυχόν σημειον ἐπὶ ἡ ΑΓ το Δ. Eucl. VI. 9.
- Nor were you *by* yourselves (i. e. *resting upon* yourselves) able to understand them. μηδ' ἐφ' ὑμεῖς αὐτοὶ οἷος τε ἐστὶ συνημι. ² a Dem. κατὰ Ἀριστοκ.
2. For these happened *in my time*, (*resting upon* me, and hence denoting the precise period,) not long ago. ἐπ' ἐγὼ γὰρ, οὐχὶ παλαι, γινόμεμαι οὗτος. ^p mi Dem. Olynth.
3. The captain leading his company one by one; i. e. *one adhering to another* or *following upon*. ταξιαρχος^{ac} ἄγω ἡ ταξις ἐφ' εἰς. Xen. Cyr.

2. With the Dative, *close upon*, &c.

Close upon the sources of the river. ἐπὶ ἡ πηγή ὁ ποταμός. Xen. Anab.

Who first? and who next? (i. e. *following close upon*.) τις πρῶτος; τις δ' ἐπὶ πρῶτος; Eurip.

He deliberates how he shall no longer be *dependent upon* his brother. βουλευομαι ὅπως μηποτε ἐτι ἐστί ἐπὶ ὁ ἀδελφός. Xen. Anab.

3. With the Accusative, *motion directed upon or against*.

1. When a right line being placed *upon* a right line. ὅταν δε εὐθεία ἐπ' εὐθὺς ἴσῃμι. 1 a pass Eucl. I. 12.

For they came *against* the parent state *against* us with the Mede. ἐρχομαι γὰρ ἐπὶ ἡ μητροπολις ἐφ' ἡμεῖς μετὰ ὁ Μήδος. Thucyd.

For they now suspected that they were going *against* the king. ὑποπτεύω γὰρ ἤδη ἐπὶ βασιλεὺς ἱήμι. Xen. Anab.

2. They laid waste the country *for* two days. δῆω ἡ γῆ ἐπὶ δύο ἡμέρας. Thucyd.

Bear up, my friends, and remain *for* a little. ἑλθίμι, φίλος, καὶ μένω 1 a ἐπὶ χρόνος. Hom.

Πρὸς.

In almost every example πρὸς seems to denote primarily the situation of an object *before*, but either proceeding *from before* or advancing *forward*, according to the case it governs or the nature of the act; 1. With the genitive, *from before*, denoting the *origin*; also *to* and *towards*, denoting the po-

sition of the object *before another* : 2. With the dative, *close before*, so as to communicate *with*, make an addition *to* : 3. With the accusative, the motion of an object *towards another* : and sometimes *against* : In this sense it is opposed to μετὰ.—καὶ γὰρ τὸν ἀγῶνα μεθ' ὑμῶν μάλλον, ἢ πρὸς ὑμᾶς ἐλομενοι ποιησασθαι. Demosth. π. στεφ. It also denotes *comparison*, for, when one object is brought right *forward* to another, an opportunity is afforded of *comparing* the one *with* the other. πρὸς ἐκείνους ἐξετάζειν καὶ παρὰβαλλεῖν ἐμέ. Demosth. π. στεφ. παρὰβαλλεῖν τὸ ἄλλου ἥθος πρὸς ταῦτα οὕτω κρινέτω. Xen. Mem.

1. With the Genitive, *from*, &c.

Since she has felt that she
has been injured *by* her
husband (*i. e.* the injury
proceeding *from*.)

ἐπεὶ πρὸς ἀνὴρ αἰσθανομαι^{2 a} ἀ-
δικεῶ.^p pass Eurip. Med.

She did not die *by* us at least.

οὐτὶ πρὸς ἡμεῖς γε ὄλλυμι.^{2 a}
Eurip. Alcest.

I entreat, I supplicate, *by*
your children, *by* your
wives, *by* the blessings
you possess.

ἱκετεύω, ἀντιβόλω πρὸς παῖς, πρὸς
γυνή, πρὸς τὰ ὧν ὑμεῖς ἀγαθοί.
Dem. κατὰ Ἀφοῦ.

2. With the Dative, *close to*, *in addition to*.

The angles *close to* the base.

ἡ πρὸς ἡ βᾶσις γωνία. Euclid.

Fighting *close to* the land.

πρὸς ἡ γῇ ναυμαχεῶ.^{p1} Thu-
cyd.

Besides these (*close to*, so as
to make an addition), they

πρὸς δὲ ταῦτα μανθάνω τοξεύω
καὶ ἀκοντίζω. Xen. Cyr.

learn to shoot with the
bow, and to dart the ja-
velin.

He is young, and, (*added to*) νεὸς ἔστι· πρὸς δὲ ὁ νεὸς, ἀπαλός.
besides his youth, tender. Plato Symp.

3. With the Accusative, *to* or *towards*.

Inhabiting that part of Sicily towards Africa, (situated
before.) το πρὸς Λίβυη μέρος τρέπω P pass
νεμω. mi Thucyd.

The path leading towards the palace. ἀγυία^{ac} ἡ πρὸς ὁ βασιλειον φε-
ρω. pa Xen.

For she was adding ἵππος to ἡ μὲν γὰρ ἵππος προστιθεω πρὸς
his name, Xanthippus, &c. τοῦνομα, Ξανθίππος. Ari-
stoph. Nub.

Παρά.

Παρά commonly signifies, 1. With the genitive, *from be-
side* ; 2. With the dative, *close beside* ; 3. With the accusa-
tive, *motion to beside*.

1. With the Genitive, *from beside*.

Having drawn his sword from beside his thigh. φασγανὸν ἔρυσ^{1 a mi} παρὰ μη-
ρός. Hom.

The deserters from beside the king. οἱ αὐτομόλῳ^{1 a} παρὰ βασιλεὺς.
Xen. Anab.

And thinking that they had heard from one exceeding-
ly well informed. καὶ νομιζω^{1 a} παρὰ ὁ σαφέστατα
εἰδώς ἀκούω. P mi Thucyd.

2. With the Dative, *close beside*.

The market-place which was constructed *close beside* the ships. ἀγορῇ^{ac} ἡ παρα ναυς τευχῶ.^{phi} Hom.

His venerable mother heard him as she was sitting *beside* her aged father. ὁδε κλυῶ ποτνίως μητρὸς ἡμῶν πατρὸς γεροντός. Hom.

The boys do not eat *beside* their mother, but *beside* their teacher. οὐ παρα μητρὸς σιτεῖσθαι οἱ παῖδες, ἀλλὰ παρα τοῦ διδασκαλοῦ. Xen. Cyr.

3. With the Accusative, *motion beside, or to beside*.

He went in silence *beside* the shore of the far-resounding main. βῆμι^{2a} δ' ἀκρῶν παρα θιν πολυφλοίσσος θαλάσσης. Hom.

But Achilles struck him on the collar-bone *beside* the neck (the blow directed *beside*.) Ἀχιλλεύς δὲ τυπτῶ^{1a} κατὰ κληῖος παρ' αὐχην. Id.

He went to Egypt *to (beside)* Amasis, and also to Sardis, *to (beside)* Cræsus. εἰς Αἴγυπτος ἀπῆκετο παρα Ἀμασίου, καὶ ὅθι καὶ εἰς Σαρδεις παρα Κροισοῦ. Herodot.

Υπὸ.

Υπὸ, signifying *under*, with the genitive, commonly denotes *rest*, or *situation under*, and very frequently *under the agency* or *instrumentality of*; as the object *under* is generally affected by what is *above it*: With the dative *under*, with

different modifications depending upon the nature of the higher object, as, *subjection, influence, protection, &c.*: With the accusative, *motion tending under or coming under.*

1. With the Genitive, *rest or situation under, &c.*

For it was extended *under* ὑπο γὰρ ἡμεῖς παρατείνω ¹ a pass
us and Pericles. καὶ Περικλέης. Aristoph.
Nub.

When honoured *by* men (*under* the agency of men) τιμαῶν χαίρω ἀνθρώπων ὑπο. Eurip. Hippol.
they are pleased.

Where deepest *under* the ἡ χί βαθυς ὑπο χθων ἐστὶ βερεθρον.
earth is the gulf. Hom.

2. With the Dative, *close under, under the influence of, &c.*

And one having fallen *under* πίπτω ^p δὲ τις ὑπο ὁ Κύρος ἵπ-
Cyrus' horse. προς. Xen. Cyr.

Until they reduced Thessaly ἕως Θεττάλια ὑπο Φιλίππου
under Philip. ποιέω. ¹ a Dem. π. στεφ.

Having yoked (them) *under* ἄρμα ^{pl} ζευγῶ ¹ a ὑπο. Eurip.
the chariot. Hippol.

He came *under* night. ἐρχομαι ² a ὑπο νυξ. Apollon.

3. With the Accusative, *motion tending under, &c.*

Under the darkness we fled. ὑπο σκοτος φεύγω. Eurip. Orest.

He did not march his troops οὐκ ἀναβίβαζω ἐπὶ ὁ λόφος, ἀλλ'

up the hill, but caused
them to halt *at the bottom*
of it (*under* it).

ὑπο αὐτος ἰστημι^{1 a} το στρα-
τευμα. Xen. Anab.

As he was fetching the blow,
some one strikes him vio-
lently with a javelin *under*
the eye.

παιω δ' αὐτος ἀκοντίζω τις παλ-
τον ὑπο ὁ ὀφθαλμος βιαίως.
Id.

XII. OF CONJUNCTIONS.

I. "Αν.

1. The particle *αν* is construed in Attic Greek, with the *indicative* of the imperfect, aorists, perfect, *though seldom*, and pluperfect, especially when used as an imperfect.

2. It is generally, in the order of construction, preceded by *ει* in another member of the sentence, pointing out the conditional statement.

3. When *ει* is construed with the *indicative*, *αν* is also followed by that mode.

If the *Greeks* had remained
at home, *he* would not
have been known as brave.

Εἰ δ' εἶμι^{im} οἶκοι ('Αχαιοι,)
χρηστος εἶμι^{pa} λανθάνω ἂν.
Eurip.

It is evident then that he
would not have foretold,
unless he believed *that* he
was going to tell the truth.

δῆλος οὖν, ὅτι οὐκ ἂν προλέγω^{im}
εἰ μὴ πιστεύω^{1 a} ἀληθεύω.
Xen.

If any one should exhort the
rulers of the people to vir-
tue, he would benefit both.

εἰ τις οἱ κρατέω^{pa} τὸ πλεθος ἐπ'
ἀρετῇ^{ac} προτρέπω^{1 a op} ἀμφο-
τεροι ἂν ὠφελέω.^{1 a} Isocr.

For if the man had imme-

εἰ μὲν γὰρ ὑπὸ ἡ πληγῇ ὁ ἄνηρ

H

diately expired under the blows, he would have justly perished.

παραχρημα αποθνήσκω, ² ^a δι-
καιως δ' ἂν θνήσκω. ^{plu}

4. "Αν is construed with the *subjunctive* denoting *present* or *future* time, when preceded by the relative, relative adjectives, adverbs of *time*, *place*, *quantity*, *quality*, &c.

I should be base not doing every thing which the god may point out.

ἐγὼ κακὸς μὴ θεῶν ἂν εἶμι ^{op}
πας ^{pl} ὅσους ἂν δηλώω θεός.
Soph.

For a friend is pleasant to behold even in the night, whatever time he may come.

ἡδὺς ^p γὰρ φίλος καὶ νύξ λεύσσω
ὅστις ^{ac} ἂν παρειμι χρόνος.
Eur.

5. When "Αν is merely contingent, i. e. refers solely to a future event, it is construed with the *subjunctive*.

If, however, you would be persuaded by me.

'Αν μεντοι πείθω ^l ^a ^{pass} ἐγώ.

Beware lest you be flogged to death after you are at home, should you come, having learned from him.

(φυλαττομαι) ὅπως οὖν μὴ ἀπολ-
λυμι ^{sub} ² ^a ^m μαστιγύομαι, ^{pa}
ἐπειδὴ οἱκοι εἶμι, ^{op} ἂν, παρὰ
οὗτος μανθάνω ² ^a ^{pa} ἤκω. Xen.

If I proceed to my actions and administration.

'Αν δ' ἐφ' ὅς ^{pl} καὶ ποιέω ^p καὶ
πολιτεύομαι ^p ^{pas} βαδίζω. De-
mosth.

6. When A is preceded by any interrogative particle it is generally construed with the optative.

For who would not admire the bravery of these men?

τίς γὰρ οὐκ ἂν ἀγαζομαι ^l ^a οἱ
ἀνὴρ ἐκείνος ἡ ἀρετὴ ^ε; Dem.

What pray would this avail you? τί δῆτα οὗτος ἂν ὠφελειῷ^{1 a} συ;
Aristoph.

How then could any one escape such disgrace? πῶς οὖν ἂν τις ἡ τοιούτος αἰσχύνῃ ἐκφευγῷ; ^{2 a} Æschines.

7. "Αν is sometimes construed with the infinitive.

He thought those *that* were ignorant might justly be called slaves. ἡγεομαι^{im} οἱ δ' ἀγνοέω^{pa} ἀνδραποδωδης ἂν δικαίως καλέω.^{pas}
Xen.

For they think that the ungrateful must be exceedingly careless towards the gods also. οἶομαι γὰρ οἱ ἀχαριστοὶ καὶ περὶ θεοὶ ἂν μαλιστα ἀμελῶς ἔχω.
Xen.

8. Αν is also construed with participles.

Of those who would readily be confuted, and would readily refute. οἱ ἥδεως μὲν ἂν ἐλεγγῶ^{1 a pass} ἥδεως δ' ἂν ἐλέγγω.^{1 a ac}
Plato.

(Beware) lest these be in reality the views of those who readily put *us* to death, and would recall *us* to life again, if they could. (φυλαττομαι) μὴ ὡς ἀληθῶς τοῦτο^{pl} σκεμμεται εἰμι^{sub} οἱ ῥαδίως ἀποκτιννυμι, καὶ ἀναβιωσκομαι γ' ἂν, εἰ οἷός τ' εἰμι. Plato.

II. Κὲ.

Κὲ or κέν, with Homer and the Epic Poets, besides being construed with the same tenses and modes as ἂν, is also found with the *future*.

For many of the Trojans we shall leave behind, whom the Greeks may slay with the sword. πολλοὶ γὰρ Τρῶες καταλείπω, οἱ κέν Ἀχαιοὶ Χαλκὸς δηρώ.

- But he shall be exasperated to whom I may go. ὁ δὲ κέν χολόω^{lon redup.} ὅς κέν ἰν-
νεομαι. ^{sub 2 a}
- But if ever I shall return and behold with my eyes my country. Εἰ δὲ κε νοστήω καὶ ἑσοπτομαι ὁφ-
θαλμὸς πατρίς ἔμος.

III. Ἐάν.

Ἐάν, contracted ἦν, ἔπειαν, contr. ἐπὴν, always take the *subjunctive* mode.

- If any one happen to have wronged the state in any respect. Ἐάν τις ἀδικέω^{p part} τις τυγ-
χάνω ὁ πολίς.
- But if you should look to nature and the truth, ye will not be deceived. Ἐαν δ' εἰς ἡ φύσις καὶ ἡ ἀλη-
θεια ἀποβλέπω, ^{1 a} οὐκ ἔξα-
πατάω. Æschin.
- When we may have taken the city. Ἐπὴν πολιεθρον αἰρέω. ^{2 a}
- I shall return back immediately, after I render them effectual aid. Αἰψά δ' ἔρχομαι αὐτίς, ἐπὴν εὖ
οἱ δ' ἐπαμύνω. ^{1 a} Hom.

In Homer it is sometimes construed with the optative, as, ἐπὴν τισαίμεθα λωέην. Il. xix, 208.

IV. Μή, the Conditional Negative.

1. It is construed with the *imperative* of the present, and if the negative is repeated, the subjunctive of either aorist commonly follows.

- Look about and consider, and never reckon fool-hardi- παπταίνω καὶ φροντίζω, μὴδ' αὖ-
θαδία εὐβουλία ἀγαθὸς ⁿ ἡγέ-

ness better than safe counsel. ομαι ποτε. Æschyl.

Whom neither dread nor utter a bad word. ὅς μῆτ' ὀκνέω^{pl} μῆτ' ἀφίημι^{2 a} ἔπος κακόν. Soph.

Μὴ is also construed with the *indicative* of the *present* and of the *future*; sometimes also with the *optative*.

V. Ὅπως μὴ and οὐ μὴ.

These particles are frequently construed with the *future indicative*; sometimes with the subjunctive of the aorists of all the voices.

You shall remain secure, and I would not give you up to any one. μένω ἀσφαλὲς, καὶ οὐ σὺ μὴ μεθίημι^{2 a} τις. Eurip.

That this should not happen I was constantly watching. ὅπως τοῦτο μὴ γίνεσθαι^f παρατηρέω^p διατελέω.^{im} Dem.

XIII. APPENDIX,

CONTAINING A FEW IDIOMATIC EXPRESSIONS, TO BE
TURNED INTO GREEK.

1. To be well spoken of (ἀκουω) by the citizens.
Who was exceedingly (ἀρίστα) well spoken of.
To have a bad, (κακῶς) or disgraceful (φλαυρῶς) character.
2. It is even far (πολὺς) from it (δέω).
To want but little (ὀλίγος).
I am so far (τοσούτος ὁ) from saying.

3. I entreat you to pardon (συγγνωμῶν and the verb εἶμι) my expressions ἐρέω^{p pas}).
 But pardon (συγγνώμη and ἔχω) my folly (me being foolish, παρανοέω^{1 a}).
4. I have admired (ἔχω with a participle).
 Have you married? (γαμέω^{1 a}).
 Wont you be silent? (σιωπάω with the fut. of εἶμι).
5. I wish that I had perished (ἔλλυμι^{2 a m}) on that day.
 I wish that the ship (σκαφος) Argo had not sailed (διαπρήμι^{2 a m}). Eurip.
6. If this happened to be so (τυγχάνω with ἔχω^{part}). Demosth.
 If this is so (*ad v.* holds itself so).
 To be well.
 To be ill.
 Of those acquainted with him, (*ad v.* of those having experience), (ἐμπειρῶς with the gen).
 To be prudent (φρονιμῶς).
 They were in a strait (ἄπορος and the imperf. mid. of ἔχω).
 To be busy (περᾶγμα).
 To return thanks to any one (χαρῖν).
 To be inferior.
7. I am not able (οἶος with εἶμι).
 He says that he is not able.
 We say that they are not able.
 I wish that you were able.
 I wish that the multitude were able.
 I wish that she was able to accomplish this work.
8. Do you think (ἡγεομαι) those *that* are prosperous (εὖ πραττω) have not a contrary feeling, (*ad v.* suffer, πασ-

χω^{pm}) not a contrary suffering, (παθος) to those *that* are unsuccessful? Plato.

Having been well treated by them.

Whom I ought not to treat (δράω) ill.

Do you wish (βουλομαι) to treat us well?

She says *that she* has done you other *services*. Aristoph.

You know that (ὅτι) he has treated (ποιέω) none of mortals well.

Fortune, favouring us, (καλῶς ποιέω) has increased the public wealth (πολὺς ποίεω τὸ κοινόν^{pl}). Demosth.

They will speak (ἐρέω) ill of us.

He did us a great favour.

You were not able to requite the favour.

9. And thinking himself (δοκέω) a most distinguished orator and an admirable (θαυμαστός) personage. Demosth.

Having sworn that he would * conduct me home, he brings me to Troy.

And always expecting (προσδοκέω) that you would be flogged (πλησσω^{2 f pas}) for the misdeeds of which you were conscious (ἐφ' ᾧ^d recip. pronoun^d συνειδέναι^{pluperf} αἰδέω^{part d}). Demosth.

10. We shall unconsciously (λανθάνω) be doing an unjust action.†

If he should unconsciously (ἂν et λανθάνω^{2 a}) have spent (ἀναλίσκω^{1 a}) his fortune.

They happened (τυγχάνω^{2 a}) to be skilful.

For perhaps some one of those within happens to wish (τυγχάνω et βούλομαι) to become your disciple.

11. He said that Orestes was dead. ‡^{p part} Æschyl.

* See observation under Rule II. of the Infinitive.

† See Rule II. of Participles. ‡ See Rule III. of Participles and Observ.

He perceived (*αἰσθανομαι*^{2 a}) that he was deprived of them.
 They shall know to their cost (*πάσχω*).

12. He was evidently endeavouring to benefit them.

They evidently took it amiss (*ἀγανακτέω*).

They^{fem} were evidently wishing to make their escape
 (*καταφευγω*^{2 a}) through the night.

13. In the first place he shewed (*ἐπιδεικνυμι*^{1 a}) himself, that
 he would reckon it of the greatest moment,* if he
 made a treaty (*σπένδω*) with any one.

Neither reckon any favour (*χαριν*) nor person of more
 consequence than justice (*δικαιος*ⁿ with the article)
 and your oath.

Philosophy,^{ac} unless (*ἐὰν μὴ*) you reckon it of little mo-
 ment (*ἡγέομαι*^{1 a} with *παρὰ*.)

He reckoned (*ἄγω*^{imp}) his life of no value.†

* See under *περὶ*.

† See under the same.



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